DOCUMENT RESUME

ED 242 244 HE 017 107

TITLE Sponsorship/Partnership. 1984 Annual Meeting Papers.
INSTITUTION Association of Catholic Colleges and Universities, Washington, D.C.
PUB DATE 84
NOTE 51p.
AVAILABLE FROM Association of Catholic Colleges and Universities, One Dupont Circle, Suite 650, Washington, DC 20036 ($5.00 each, 1-9 copies; $4.50 each, 10 or more copies).
PUB TYPE Viewpoints (120) -- Speeches/Conference Papers (150) -- Collected Works - Conference Proceedings (021)
JOURNAL CIT Current Issues in Catholic Higher Education; v4 n2 p1-47 Win 1984

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Catholic Schools; *Church Related Colleges; *Church Role; College Administration; *College Presidents; *College Role; *Governing Boards; Higher Education; Leadership Responsibility; Religious Education

ABSTRACT

Papers from special seminars and the 1984 annual meeting of the Association of Catholic Colleges and Universities (ACCU) are presented. Issues pertaining to sponsorship of a college or university, and specifically sponsorship by a religious body, are addressed in seven articles. Considerations that may be common to all types of institutional models are addressed, and some examples are provided of specific choices that have been made by one or more of the colleges/universities and their sponsoring religious bodies. Additionally, questions of Catholic identity are addressed in three papers from the 1984 ACCU Annual Meeting. Titles and authors are as follows: "The Board's Role in Maintaining Institutional Identity" (Thomas J. Savage); "Sponsorship as Partnership" (Alice Gallin); "The Colleges Sponsored by a Diocese" (John F. Murphy); "Higher Education's Contribution to the Religious Life" (Patrick Ellis); "Mission and Ministry of the Sisters of St. Joseph in Sponsored Institutions) (Genevieve Schillo); "Sponsor/Partnership of Catholic Higher Education: The President as Middleman" (Edward L. Henry); "Evaluating Presidential Leadership: A Case Study in Redefining Sponsorship" (Martin J. Stamm); "Our Zeal for Excellence: Have We Made a Hospitable Home?" (James Hennesey); "The Hesburgh Award: A Response" (John Tracy Ellis);" and "Homily" (Timothy S. Healy). (SW)

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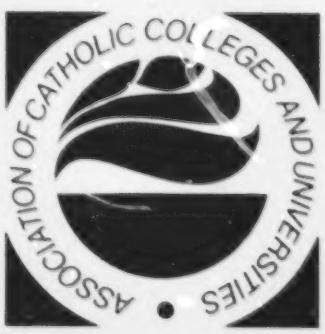


## Sponsorship/Partnership
## 1984 Annual Meeting Papers

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Volume 4, Number 2
Winter, 1984

HE017 107

Association of Catholic
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# Introduction

Among the persistent questions facing the 218 member institutions of the Association of Catholic Colleges and Universities none is so subject to diverse answers as that of sponsorship. What does it mean to sponsor a college or university? Since 1974 the issue has been on the front burner for ACCU and several committees and task forces have worked to deal with the various aspects of the question. One Task Force did an extensive survey of the legal relationships (as outlined in by-laws) between the religious communities and/or dioceses, (referred to as "sponsoring religious body" or SRB in much of the literature) and the colleges they had founded. The results of this survey were subjected to analysis and interpretation by Jeanette Lester, CSC, and her paper was distributed to all ACCU members in 1977. In September 1978, the Center for Constitutional Studies issued a document, *Colleges and Sponsoring Religious Bodies*, for use in regional ACCU seminars.

Three seminars were sponsored by the Neylan Commission in 1981 on the role of Sisters who are trustees of their colleges. It quickly became evident that at the heart of this consideration lay the deeper one of "sponsorship" of a college by a religious community. In workshops jointly planned with the Association of Governing Boards on the role of trustees in Catholic colleges and universities, the same theme always emerged: how should trustees facilitate the carrying out of the purpose of the founding body?

The Board of Directors of ACCU sought to develop a statement on the meaning of sponsorship by setting up a new Task Force in 1981. Members of this Task Force are: John O'Connor, OFM (Chair) Holy Name College; Patrick Ellis, FSC, LaSalle College; Ann Ida Gannon, BVM, Mundelein College; Charles Gonzales, SJ, University of Scranton; Joseph H. Hagan, Assumption College; Edward L. Henry, Saint Michael's College; and Msgr. John F. Murphy, Diocese of Covington. After several meetings at which strategies were considered for tackling this thorny question, the Task Force decided to use *Current Issues in Catholic Higher Education* as a vehicle for sharing some ideas and positions on the present state of the art of "sponsorship." The desire expressed by some members for a position paper on the meaning and significance of sponsorship was seen as unrealistic given the great variety of legal, financial and apostolic relationships that exist in the 237 Catholic colleges and universities in the United States. Instead, they are presenting here some considerations that may be common to all types of institutional models and some examples of specific choices that have been made by one or more of the college/universities and their SRB's.

We have not uncovered a paradigm which will work for all our institutions. As is well known, each institution is a distinct, autonomous being *vis a vis* other colleges and universities; we do not form a single system. Even with groups of institutions sponsored/founded by the same religious community there are various modes of governance and operation. Consequently, the Task Force is contenting itself with the preparation of materials which may be of use to trustees, sponsors, administration and faculty in the on-going dialogue.

This question is one that we share at this moment of history with our colleagues in other church-related or faith-related institutions. Yet, because of our particular history and traditions, especially because of the role of religious communities in the development of our colleges and universities, our answers for the present and future will probably be very different from theirs. It has been helpful, however, to have had the opportunity of discussing this question with my colleagues in the Lutheran and Baptist communities at their general meetings and with the informal group of executives of church-related colleges and universities which sponsored the National Congress on Church-Related Colleges and Universities in 1979 and 1980 and which continues to meet twice a year. It is clear that our purposes are very similar even though not identical, and we gain strength from the knowledge that all of us are struggling to achieve some clearer statement of what it means for us as Christians to be supporting an independent sector of higher education in the 1980's.

The Task Force on Sponsorship commends this special issue to your consideration and hopes it will be useful as a catalyst on your campus and/or in your religious community or diocesan office. We will be interested in any response you care to make to what is offered here.

In addition there are three papers which were delivered at our Annual Meeting in January, 1984. Since they also touch on questions of Catholic identity, we decided to include them in this issue.

Alice Gallin, OSU
*Executive Director*, ACCU

# The Board's Role in Maintaining Institutional Identity

Thomas J. Savage, S.J.

Does the board of trustees have a role to play in maintaining the institutional identity and integrity of a college or university? The easy answer is yes. But hard questions remain. What do we mean when we say "yes" here? What tasks and responsibilities does an affirmative response by the board entail? How does a board actually carry out such an assignment? How does it ensure a school's identity?

Take for example the case of the Catholic college. There are about 1500 private higher education institutions in the United States. Many of them are religiously affiliated (though some perhaps only nominally). Approximately 240 of these independent schools are colleges and universities that claim a Catholic identity or affiliation as integral to their mission and purpose. But in what concrete sense are these schools "Catholic" and what do trustees do to guarantee that the institutions they govern retain a Catholic identity? What educational difference does it make if a school begins with and continues to hold a belief in God[1] or adheres to a particular religious tradition? How much can and should the curriculum be shaped by religious affiliation? Does a college's Catholic identity require or demand religious commitment among some or all of the faculty, students and staff? Does it set certain standards of behavior and expectations about life style on campus?[2] Difficult in themselves, such questions are further complicated for trustees because the job of finding an answer has usually been assigned to administrators and faculty and, on occasion, to students. Trustees are unsure about what role, if any, they should play in coming up with answers. Yet even in areas of traditional trustee responsibility, how a Catholic identity is shaped and maintained by board policy can be a troublesome question. What kind of socially responsible investment policy should the board of a Catholic college adopt? Should certain intercollegiate sports be banned because of their connections with illegal gambling? What impact do certain tuition, admission and financial aid policies have on the Catholic identity of a college or university?

Religious affiliation is only one way of establishing a school's identity.[3] A board of trustees is only one source of leadership, action and influence in an institution of higher education. Maintaining a college's identity, integrity and faithfulness to its mission is only one concern among many for educational leaders today.[4]

Yet colleges and universities develop, over time, unique qualities, distinctive personalities, particular cultures.[5] Trustees ignore these only at peril to the quality of their governance. The board of a Catholic college or university

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*Father Savage is the Director of the Cheswick Center in Boston, Massachusetts.*

[1]For one Catholic educator's eloquent response to this question, see Timothy S. Healy, "Belief and Teaching", *Daedalus*, Fall, 1981 (Volume 110, Number 4).

[2]David Riesman has reported on the wide variety of answers to these questions found on religiously affiliated campuses, both Protestant and Catholic. See his *On Higher Education: The Academic Enterprise in an Era of Rising Student Consumerism* (San Francisco: Jossey-Bass, 1980), pp. 162-78, and "Reflections on Catholic Colleges, Especially Jesuit Institutions", *The Journal of General Education*, Summer, 1982 (Volume 34, Number 2.). Generally, Riesman argues that Catholic colleges, especially large urban ones like many of the Jesuit schools, have abandoned the socially protective and conservative ethic that Protestant evangelical colleges continue to espouse. There are significant differences and exceptions, however, even among Catholic colleges. For example, the University of Steubenville, in Ohio, promotes a Christian counter-culture bolstered by prohibitions of intervisitation in student rooms, drugs and hard alcohol and by academic requirements, while at St. Michael's College, in Vermont, religious values are encouraged but the climate is more liberal. Both schools are Catholic and located outside of major urban settings. For a profile of St. Michael's, see *The Chronicle of Higher Education*, February 23, 1983.

[3]There are many other ways by which colleges choose to characterize themselves. There are single sex institutions, black colleges, liberal arts schools, professional schools, community colleges, etc. While I focus on the trustees' role in maintaining a school's Catholic identity, I hope readers in non-Catholic settings will discover parallels with the institutional identity issues of their schools and find my suggestions for board action helpful.

[4]A 1980 survey of college and university presidents showed finances and enrollment to be their two top concerns. Maintaining an institution's unique independent emphases was a prominent issue only for heads of private institutions. Yet a closer look at the survey's results suggests that maintaining institutional integrity may prove significant for the future of all higher education institutions in the United States. Changing mission and purpose, program integrity, quality and performance, and academic freedom are all directly affected by financial pressures, enrollment decline among the once traditional college age group, and changes in the higher education constituency. See Jerry Durea, "Presidents' Views on Current and Future Issues in Higher Education," *Phi Delta Kappan*, April 1981, pp. 586-8.

[5]Healy argues this point in his article cited above. A book popular with business executives today makes the same argument for corporations. See Terence Deal and Allan Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life* (Reading, Massachusetts: Addison-Wesley, 1982). Currency of an idea in the business world can have a major impact on higher education since one-third of the nearly 40,000 trustees of private sector post-secondary schools are business executives. For these statistics, see Irene Gomberg and Frank Atelsek, *Composition of College and University Governing Boards* (Washington, D.C.: American Council on Education, Higher Education Panel Reports, Number 35, August, 1977), pp. 9-11.

must take the time to understand the distinctive Catholic identity of its institution and figure out ways to incorporate that identity in policy and action.[6]

My purpose in this article is to urge trustees to find the time and take the action they need to carry out their role in maintaining the special identity of Catholic college. First I will place their search in its historical and institutional setting. Then I will recommend five standards that ought to govern board action in maintaining institutional identity.

**The Setting**

In the era of change introduced by the Second Vatican Council during the 1960's, the question of the religious identity of Catholic colleges and universities in the United States was experienced in special ways by different groups on campus. For students it became a question of piety and religious practice, of standards of behavior on campus, and of core requirements in theology and philosophy. For faculty it became a question of academic freedom and academic policy, of numbers of priests and nuns in key administrative posts, and of discriminatory practices in hiring, promotion and tenure. For administrators it became all these issues plus questions of government funding and church-state relationships, alumni giving, and links with or separation from the sponsoring religious body and the church hierarchy.

Trustees, too, worried about all these things, but for them the overriding question became separate incorporation, the legal separation of the school from its founding or sponsoring body.[7]

The first years of this era of change might be called the "lay power" phase.[8] Whether because of a positive turn toward lay participation encouraged by Vatican II, a crisis of confidence and vocations within the religious orders, or (more likely) a combination of the two, lay involvement, if not dominance, became the norm at all levels of Catholic higher education.[9]

During the 1970's a second phase, which I call "the search for a Catholic identity", emerged. This period witnessed something of a renaissance of Catholic higher education. Dire predictions about a massive number of school closings, even the imminent collapse of the entire Catholic educational system, failed to materialize. A large number of Catholic institutions of higher education have closed in the last twenty years.[10] Yet the closings have had no significant impact on Catholic higher education as a whole. During the 1970's total enrollment in Catholic colleges and universities increased at a rate that outpaced that for the rest of the independent sector.[11] From 1972 to 1982 the total number of full and part time students increased 26%, from 460,000 to 580,000.[12]

More than just boosting enrollment, Catholic colleges and universities renewed their sense of confidence and purpose during this second phase. Father Frederick McManus captured this spirit well in his address to a seminar on trustee-sponsor relationships. "Catholic higher education," he said, "is alive and well and truly Catholic."[13]

Along with this new optimism, however, there remains considerable debate about what the "Catholic" in Catholic higher education means. The debate has shifted from definition to description. Critics groan as each new attempt to delimit the special attributes of the Catholic college recreates old descriptive formulas or repeats worn cliches. Yet continuing resistence to any attempt at defining the nature and character of religion and the religious identity of Catholic institutions may have negative repercussions, especially if the task is left to the courts or government regulators.[14]

While aspects of the lay power and search for Catholic identity phases persist today, I believe we are entering a new phase in Catholic higher education. Laicization is largely complete and it is no longer feared or confused with secularization. There is a shift in attitude, from grasping and groping to securing and sharing, from search to

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[6]Miriam Wood finds that the more effective college boards are those whose key members take the time required to deal with probing questions of institutional identity. She quotes approvingly from one trustee of a respected, well managed college who describes how some trustees spend the extra time to "try to develop a consensus among trustees as distinguished from the administration about what the college is and what it wants to be." See her article, "What role for college trustees?", *Harvard Business Review*, May-June, 1983.

[7]For one of the earliest, if cautious, advocates of separate incorporation, see Edward V. Stanford, O.S.A., *A Guide to Catholic College Administration* (Westminister, Maryland: Newman Press, 1965). When Father Stanford wrote his book only a handful of schools had experimented with separate incorporation. This may explain his caution with regard to the role of laypersons. He suggests allowing them a minority position on boards of trustees and a dominant role in associate or advisory boards. Within a few years, however, the notion of a predominantly lay board of trustees, especially at the larger Catholic schools, rapidly became the norm. For a recent survey of the lay trustee, see any of the following articles by Martin J. Stamm: "Catholic Education's New Lay Trustees", *AGB Reports* 21 (October, 1979): pp. 19-25; "The Emerging Lay Guardianship of American Catholic Higher Education", *Occasional Papers on Catholic Higher Education* 5 (July, 1979), pp. 25-30; "Emerging Corporate Models of Governance in Contemporary American Catholic Higher Education", *Current Issues in Catholic Higher Education*, Summer, 1981 (Volume 2, Number 1).

[8]For an insightful prediction and accurate description of this "lay power" phase, see Christopher Jencks and David Riesman, *The Academic Revolution* (New York: Doubleday, 1968).

[9]The office of the president seems to be an exception to this general trend.

[10]Between 1965 and 1980, 60 such institutions closed their doors. Most were seminaries or colleges for women religious. In 1970, there were 257 Catholic colleges and universities in the United States. By 1980, their number was reduced to 241. Twenty-two closed and mergers account for the rest of the reduction. Yet the 22 schools that closed had only one per cent of the total enrollment. According to the 1982 *Official Catholic Directory*, there are today 237 Catholic colleges and universities and 303 diocesan and religious seminaries. For further information, see Ernest Bartell, *Project '80*, and his more recent report on "Trends in Enrollment and Finance 1978-82" in *Current Issues in Catholic Higher Education*, Volume 4, Number 1 (Summer, 1983), both available from the Association of Catholic Colleges and Universities, Washington, D.C.

[11]Twenty per cent for the Catholic sector, fifteen per cent for the rest of the private sector. See Bartell, cited above.

[12]See the statistical summary in the 1982 *Official Catholic Directory*.

[13]The quote is taken from a transcript of his October 6, 1981 address to a seminar sponsored by the Association of Catholic Colleges and Universities held in Cambridge, Massachusetts.

[14]For an in depth analysis of the issues behind this warning, see Philip R. Moots and Edward McGlynn Gaffney, Jr., *Church and Campus: Legal Issues in Religiously Affiliated Higher Education* (Notre Dame, Indiana: University of Notre Dame Press, 1979).

sustenance. We are entering a "maintenance" phase, not in the mechanical or mindless sense of filling slots and being cogs so that we can keep on doing what we are doing,[15] but in a life giving, generative sense of nourishing what is so that in time and with hope that "what is" may bear fruit. Maintaining Catholic identity (or any institutional identity) is not an end in itself, or even a means to survival, but a way to sustain today sources of creativity for tomorrow.

We are still searching but the journey has taken on a new direction. Some colleges are still struggling to survive. Yet now the road to survival for every institution of higher education is through the market place.[16] But the key question remains: what do we need to carry with us on this journey, and what can we leave behind? Trustees accustomed to frequent air travel know the advantages of traveling light. Colleges today are compelled to learn the same lesson. Institutions heavily laden with treasures and a heritage from the past collectively worry about how long they can hold on to the cherished traditions, a liberal arts curriculum, a dedicated faculty, the services of the religious sponsoring group, the traditional student constituency, the support of the alumni, a fragile endowment, an aging physical plant. Do we auction off the less useful items, they ask? Do we cheapen our more practical treasures by separating them piecemeal and displaying them one by one in the market place as fashion allows? But most of all, they worry, have we jettisoned too much? Have we anything left with which to bargain or to offer in the market place? Will we survive the journey but lose our identity and our institutional integrity? All travellers in the higher education community are, or must be, asking these questions. Trustees are numbered among that band. How do they join in on the questioning, and indeed take a leading role? Here are my recommendations.

**Recommendations for the Board**

Trustee participation in the searching questions outlined above requires effective, cohesive boards of trustees functioning at superior levels. At the very least, it requires good boards trying to do better. The aim of these recommendations is to assist that process by establishing standards to guide board leadership in maintaining an institution's identity.

1). *The board focus should be primarily on the future, with a few long looks back to the past and regular glances at the present.*

Our understanding of the role and responsibility of boards of trustees has changed considerably in the past fifteen years, often at the not so gentle prodding of the courts. Standard tasks remain intact—to preserve and protect assets, to select, support and evaluate the chief executive, to establish, defend and improve the mission of the institution and measure its effectiveness—yet awareness of the board's ultimate responsibility for the governance and welfare of the institution has grown well beyond the "give, get or get off" image promoted by fund-raisers. Trustees have found their agendas more and more crowded with complex operating issues requiring immediate attention. Is the budget balanced this year? What about next year? How is the campaign for the new library progressing? What is the status of a dismissed faculty member's lawsuit against the school? Should we authorize a market study for a new program in technology?

Most lay trustees are comfortable dealing with specific, operational questions. They feel that is what they contribute best. They hope someone (the president, his or her planning officer, or a consultant) is doing some planning and trust someone else (usually a religious on the board) is around to talk about the school's heritage from the past. But they are unlikely to suggest they have a role in these two areas. Unfortunately, they thus fail as a board to provide what is so essential today, a long term, interstitial perspective. Trustees stand at the crossroads of the institution's past and future. They are at the boundary between the organization and its environment, a constantly shifting boundary in an increasingly competitive environment. They are in a unique position and it is a loss to the college if attention to immediate concerns alone prevents the board from taking a broad scan. Boards must redefine their role and agenda to allow themselves time to consider the long term impact of changes in revenues, resources, constituencies and purposes.

2. *The board should focus on Catholic identity within the context of specific institutional issues, not as a separate agenda item.*

By recommending that trustees wrestle with the question of Catholic identity, I am not suggesting that they engage in an abstract conversation isolated from real ongoing issues facing the college as well as the board. Catholic identity makes no sense in the abstract. Nor are trustees likely to commit themselves for very long to discussions about slippery notions, theological or otherwise. Trustees listen with a mixture of deference and skepticism as the descriptions about a Catholic "witness" or "presence" provided by the religious men and women who sit on the board, in the presidency or on the faculty, elude them.

Likewise, as their numbers diminish, religious and clerics struggle for ways to articulate their ideals, embody them in mission statements and by-laws, and inculcate lay colleagues with the spirit of their order's founder or of their faith community.

Clearly, the effort requires both boards and religious sponsors to go beyond understanding leadership as merely control and Catholic institutional identity as merely certification or copyright. Theologically, "claims" to Catholic identity are rendered meaningful only in actions of worship and witness. Practically, definition of mission becomes credible only by creating and sustaining an institutional culture. Both realizations suggest it is fundamentally right for trustees to place the Catholic identity question within

[15]The danger of this mindless interpretation always exists, however, and trustees need to guard their institutions against it.

[16]For a beginner's guide through an increasingly competitive market place see George Keller, *Academic Strategy. The Management Revolution in Higher Education* (Baltimore: Johns Hopkins University Press, 1983).

the context of major issues facing their particular college. It is less a separate issue for their agenda and more a question to be asked of every item on the agenda, and particularly those dealing with mission and strategic planning.

3. *The board must plan time to ask questions about institutional identity.*

To seriously address questions of Catholic identity within the context of the board's concrete agenda takes time. Demands on trustee time are many and growing. To some trustees (and not a few administrators) it may seem a complete mistake and waste of trustee time for board members to sit around in conversation with themselves about issues of institutional identity and mission. It may seem crazier still to suggest a meeting where no motions are made, no votes are taken, no formal decisions are acted upon. Yet such a meeting, often called a board retreat, may be exactly what is required if a board is to plan a time for taking the institution-wide and long term perspective essential to addressing the question of Catholic identity. A half hour of general discussion at a regular board meeting simply does not provide enough time, the informal tone and creative atmosphere necessary for a probing, in depth, open and collaborative look at what an institution is, where it is going and how the board can lead.

Many business corporations as well as nonprofit organizations are discovering a board retreat to be a necessary step in any strategic planning process. Earnings in the form of more effective governance and heightened trustee support make the investment of both time and money in a board retreat both wise and attractive.[17]

4. *The question of a college or university's Catholic identity must be addressed by the board as a whole.*

Too frequently, lay trustees assume or expect that religious members of the board or the religious sponsor is responsible for questions about the religious nature of the school. Similarly, religious feel it is their sole duty to maintain the institution's religious identity. This creates a we/they split in the board which is destructive of effective board communication and violates the basic principles of board behavior and practice. To avoid a trustee body from splintering into factions, boards should base their actions on the following principles:

- By law, all trustees have equal responsibility for actions of the board in the governance of the institution. Therefore, all members of the board must have the opportunity to speak to all issues and should be encouraged to share their perspective and experience.

- All trustees must have equal access to all information relevant to the exercise of their governance of the institution and to the maintenance of its institutional identity. Therefore, at all times board members should be encouraged to think about what they need to know as trustees, where they go to find out, how the information should reach them, and how they should discuss it among themselves.

- Since all trustees share equally in the task of governance, all share equally in the work of the board through specific assignments to individuals or committees and by reports back to the whole board.

It follows from these principles that the board as a whole share in the responsibility of maintaining the institution's Catholic identity. Again, a board retreat can be an effective way to initiate a collaborative effort at carrying out this shared task.

5. *The board should ensure that the college's story is well told.*

Every organization must know and proclaim its own story as a way of sustaining its culture and giving it meaning. Weaker institutions tend to have less of an identity, a more underdeveloped story or an untold history. In the past, Catholic culture was relatively secure in its isolation, religious walked about campus in distinctive dress personally embodying the school's history, crucifixes on every wall repeated the college's Christian identity, and trustees, if they existed, required little effort to tell what the place was about. No more. It now takes time to recall and retell the institution's story.[18] This is not just a job for the public relations staff. The trustees themselves must share in the development of the saga, first among themselves, then with the school's constituencies. This too can take place within the context of a board retreat.

**Conclusion**

The above five recommendations do not exhaust the ways in which boards can take effective action to maintain their institutions' identities. Board leaders, especially chairpersons, can develop board agendas which incorporate time for deeper reflection as well as strategic thinking. Nominating committees can make use of criteria that will help identify potential new members who can bring new perspectives on the institution's identity. Boards as a whole can plan ways to incorporate new members on the board and help them take hold of the school's story. Finally trustees can reach out to the college's constituencies and work with them in developing ways to measure the college's effectiveness and its faithfulness to mission. But many of these steps require the board to take the first step, to take the time at a board retreat to develop the necessary relationships, collaborative spirit and board self-concept that will encourage an institution wide perspective and ensure the board's role in maintaining institutional identity.

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[17]For assistance in designing a board retreat, see Thomas J. Savage, *The Cheswick Process: Seven Steps to a More Effective Board* (Boston: The Cheswick Center, 1982).

[18]Officials of Loyola College in Baltimore were surprised by the results of a recent telephone survey. Many of the randomly selected respondents believed that because the school is Jesuit-sponsored the curriculum is centered on religious training, most of the teachers are Jesuits, and the Catholic Church subsidizes the school. Actually, although theology is part of the school's core curriculum, religious training is not required, the church attendance is voluntary, few teachers are Jesuits, and the Catholic Church does not give the college subsidies. See *Loyola Magazine*, Winter/Spring, 1983, p. 49.

# Sponsorship As Partnership

Alice Gallin, OSU

In recent years there has been much discussion about the significance of the role of the "sponsoring religious body" in Catholic Higher Education. The use of this term suggests a relationship between a religious community or a diocese and the college or university founded by it. As with any relationship, this one has not been static nor is it capable of a timeless definition. In general usage, the word "sponsor" suggests lending one's name, one's talents, one's money, one's reputation to a project or a cause that one sees as valuable. In the United States particularly, many of our voluntary services are subsumed in the word "sponsorship." We "sponsor" events such as Little League games or Special Olympics; we "sponsor" new neighbors at the local open house or newly arrived immigrants at citizenship proceedings. In all of these instances we are speaking of something which links us to a worthwhile endeavor for others.

It is not surprising, therefore, that religious communities, especially in the late nineteenth and early twentieth century, sponsored many Catholic colleges and universities in the United States. There was a need for higher education for the sons and daughters of the burgeoning Catholic population. The religious provided the resources, both personal and financial. Over the years they invested in graduate degrees for their own members so as to give them the needed credentials to form faculties and carry on administration. Under the heading of "contributed services" they gave into the college whatever was not needed for the sparse life style of their members and, in most cases, kept little for themselves for the future.

Their dedication had a basis in religious faith and commitment and had its reward in the sense of accomplishment experienced each Commencement when another class left the college, formed in the "Christian tradition." Thus, the "sponsorship" was one with religious meaning and implied a control by the religious community which made the goals realizable. While lay colleagues were significant participants from the beginning, the extent to which they shared in the carrying out of the mission was determined by the religious community. Lay trustees were seen as coworkers, supporters, reliable friends. Real legal and fiscal responsibility was theirs by exception rather than by rule.

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What was true of colleges sponsored by religious men and women was by and large also true of diocesan colleges and the one or two institutions founded by lay people.

In all cases, "sponsorship" was the way in which the relationship was defined. The general public identified the college or university with the sponsoring body, e.g. Franciscan, Jesuit, Mercy, diocesan.

As time has gone on, this specific understanding of sponsorship has been subjected to the same trials and tribulations as most words in our vocabularies. Demographics have caused a change here as well as elsewhere. The proportion of religious to lay among members of the faculties, administrators, and trustees has undergone a dramatic shift. Unfortunately, we have no hard data on this, but common observation supports the statement. We do know that over 60% of Catholic colleges and universities are now governed by a single independent Board of Trustees and that only a small minority now have two-tiered Boards, the top tier of which represents the "sponsoring body" and has certain reserved powers, and is thus still somewhat "in control."

For most of our institutions then I think we can say that the relationship between the college and the community has become one of *partnership* rather than sponsorship. This, I would suggest, is consistent with the ecclesiology adopted by Vatican II—one in which the laity are fully incorporated into the ministries of the church according to their specific gifts and choices. Lay and religious together are "running" Catholic colleges and universities; the task is to make this partnership strong and fruitful.

Partnership, then, is the new name of the game. It has already been achieved in many places by changes in bylaws and stated policies as well as by internal governance structures; what remains to be done is to make it operational. The difficulties in doing so should not be minimized. We are dealing with a relationship that is complex because of its history and its meaning. I would suggest three reasons why this is so: 1) the life of the religious community and the vocations of many of its members have often been linked quite directly to the existence and purpose of the college and university; 2) the carrying on of the ministry of higher education has been and is one way of the individual and of the community carrying out its mission in the church; 3) without a corporate sense of ownership of a particular ministry religious communities often suffer a loss of *esprit de corps*. Indeed, the sense of losing control of the

sponsored college has led some members of communities to suggest that the religious community should no longer be affiliated with it. This last point is especially true if the college has, over the years and for a variety of reasons, moved away from many external signs of being Catholic and has, indeed, overtly secularized its activities in some ways that seem to be a denial of the original mission.

Reflecting on the history of both the community and the college can help us deal with the many feelings experienced by those who have lived a life committed to both, and who now may feel that a choice between them needs to be made. Aware that the guardianship of the institution's mission has passed out of the hands of the religious community into the hands of the trustees of the college, some religious withdraw from the enterprise at the very time when they should be entering into a new and more appropriate relationship with their lay colleagues. On the other hand, newcomers to the scene may know nothing of the investment made by the community in the college over the years and may often disregard the rightful prerogatives of the founding group.

David Hassell is in his work on church-related higher education, *City of Wisdom* (Loyola University Press, 1983), uses a term which I find useful at this juncture. He speaks of the religious body as the "religious founding group"—or "RFG" rather than the "sponsoring religious body" or "SRB," the term often used in writings on the topic. This is not simply a question of semantics; it is a question of recognizing a reality. In most cases, the religious communities still represent the founding group. Yet, today, they are not in a position to be truly "sponsors." Rather they must seek workable partnerships with lay persons if they are to continue the work begun by their communities. How would this changed reality manifest itself on campus? What would it it look like? In what way can we build strong and effective partnership which will not weaken but rather strengthen our ability to offer a distinctively Christian education to our students? How will religious communities find the partners for this enterprise?

I would suggest that in trying to give structure to any relationship, that of partnership as well as sponsorship, there are six elements to be considered. How these different elements are dealt with will reveal the reality of the partnership:

1. Distribution of power
2. Distribution of responsibility
3. Implications of those distributions in terms of legal accountability and liability
4. Justice in financial arrangements
5. Ministry goals of individuals and communities and modes of exercise
6. Mission of the institution as "owned" by the various constituencies, even though "entrusted" to the legal Board of Trustees.

Presuming that we are dealing with two "partners"—i.e. the religious community or diocese on the one hand and the college or university on the other—how should they address these elements? Let me offer some brief comments.

A key principle is that power and responsibility must go together; it is a simple matter of justice that a person or a group of persons must have the necessary power to carry out a responsibility. The definition of mutual responsibilities is therefore fundamental to the allocation of power. Is there any responsibility the trustees have for which they lack sufficient power? Are there any commitments of personnel or finances made responsibly at an earlier time by religious communities which are now impossible to carry out because they lack the power to deliver? Expectations and possibilities must be sharply defined and faced by both partners.

The third element may seem a statement of the obvious, but it is not always recognized. Liability in the law courts of the land rests on legal power and responsibility, not on mutual understandings and years of familial practices to which both trustees and communities may have agreed. In our litigious society, there must be clarity and precision as never before. The one who "controls" an institution is the one held responsible; trustees must be knowledgeable and well instructed not only in the civil laws and constitutional interpretations of the United States which touch on higher education, and particularly on church-related colleges and universities, but also in church law which may or may not impinge on free-standing institutions which cherish their identity as Catholic. Potential conflicts in the legal arena should be foreseen as much as possible, but what can and must be clear is the answer to the question, "Where does the buck stop?"

The fourth element about which the partners should be in agreement is the need for justice in the arrangements made between the college and the founding group. As mentioned above, the earlier custom was that the religious worked for less than lay members of the faculty or administration and the difference was returned to the college as a form of contributed services. Consequently, most communities never built up savings accounts or investments for old age, medical needs, or the education of new members. The college would provide! And the younger members of the community would be earning enough to care for the elders. Again, it is obvious that this is not the case today. Most active religious are supporting two or three—maybe more—retired or ill members of their communities. They also provide for new members during the period of formation and studies.

Further, the assets of the community were generally the land and the buildings of the college and when control over them passed to a separate board of trustees no recompense was thought necessary because the community was still "in control" of the policies of the institution. Often enough, the executive council of the community also functioned as the executive committee of the Board. It was like taking money out of one pocket and putting it in the other. The assets had always been intended for the support of the college, and so there was no question of injustice or wrongdoing; it is simply a fact of history. Whatever arrangements have been made about property, and one hopes they were done amicably, the duty of recognizing that tremendous contribution on the part of the community does not end. If

there were injustices at some previous period of history, trustees should seek to redress any grievances.

Yet, most sponsors of colleges and universities were not all that concerned about the financial resources. An extraordinary belief in providence marks the early history of almost every new foundation, and we are grateful for that because it enabled them to do some unthinkable things with the means they had. What moved them to act, even with negligible or no bank accounts, was the call they experienced to a "mission." Education was seen as the central factor in the development of persons for a meaningful life. Catholic schools were part of that mission, and the colleges and universities were seen as a necessary complement. Through education, one could help to bring about a world, to quote John XXIII, of "love, freedom, justice, and peace." To help young people discover the joy of learning, to introduce them to the arts and sciences, to prepare them for careers, and to provide simultaneously an environment where they would learn to live with others in relative harmony—this was the driving force behind much of the commitment. This is why the fifth and sixth elements are of paramount importance. How will these be carried out by the partnership? What will be the terms of agreement? How will disagreements be negotiated? How will the mission be true to its past and also open to the need of future generations?

The "partners" will probably nod their heads in affirmation to all that has been said. Knowing the type of people who have been attracted to serve on our faculties as well as on our boards of trustees, I am confident that we have for the most part a community of shared values. The real question for the future is not "Who will control the college?" but rather "How do partners exercise their particular gifts in promoting the health and vitality of the institution?" How, in other words, do trustees and founding groups develop a sense of mutuality of ministry, and how does each partner facilitate the ministry of the other?

Let me try to suggest some very practical ways that I think this can be done. They are based on a reflection on the "gifts" that each partner brings to the table, and I hope will be but the springboard to similar reflection on each individual campus.

The gifts of the Religious Founding Group:

1. *To keep alive the tradition* that inspired the originators. This means, to provide the theological and faith-based reflection on society, its needs, its new learning in such a way that it is credible to the faculties of our institutions. We cannot afford to let our tradition become moribund, irrelevant, or simply uninteresting.

2. *To provide good orientation for the trustees.* This means to communicate to them the mission of the founding group; to be up-front with them about our personnel and resources; to support them in their decision-making process; to help them understand us and our colleges/universities.

3. *To feed good candidates into the nominating procedure* for new trustees. Whatever method the Board uses to select trustees, there should be some agreement about categories to be represented: e.g., educators; theologians, lawyers; businessmen; church or religious community officials. The interested religious community must be constantly searching out good people to be on the Board and introducing them to those who will nominate and select.

4. *To have sound procedures for the selection of the president* and for the ongoing evaluation, criteria for success, etc. This is an important responsibility for the Board; and the religious community should help the Board fulfill it. It may be necessary to examine the reasonableness of by-laws which require a president from the RFG and whether or not such a rule can or should be maintained.

5. *To share in the long-range or strategic planning process.* There is no way that the Board can do intelligent planning if it has no idea of the commitment of the religious community in terms of future personnel and financial support. If there needs to be a phasing out of the dependence on the sponsoring body it should be planned for; if the religious community continues to see itself as the principal supporter of the institution, then its own planning must reflect that and the Board must have the needed data.

Looking at it from the viewpoint of the other partner—the college/university—what are *its* responsibilities toward the RFG?

1. *To be faithful in carrying out the mission of the institution.* To listen to the ongoing theological reflection mentioned above; to be committed to an education which prepares leaders for church and society. The college is not in being for itself; it is for service. Therefore, to invite dialogue with members of the RFG—formal or informal—and to promote communication. To raise questions for the RFG. We no longer think of a church that has the answers to all questions of all societies; we think rather of a church that is constantly becoming the church through its interaction with contemporary experience. The trustees should provide ways and means of fostering interaction between their experience and that of the RFG.

2. *To provide the opportunity for some orientation of trustees by the RFG.* Be sure that persons selected for Board membership are thoroughly familiar with and in agreement with the mission of the institution and its sponsors. They will need to hear the history of the religious community and of the institution; they will need to be committed to its present and its future. The RFG cannot do this kind of orientation unless the trustees' agenda provides for it. Time thus spent is well worth it. A trustee retreat can often accomplish this purpose in an atmosphere of mutual reaffirmation of mission.

3. *To select new trustees and the president*—with sensitivity to the role of the RFG. They should include in the process of nomination and selection a role for the religious community agreed to by it. If there are some categories of trustees agreed to ahead of time, the selection can be done in a reasonable and friendly way. While we all need trustees who are willing and able to give financial support and to open the door to corporations and foundations, they must be aware of the values and purposes of the institution and willing to work in collaboration with those who, while they have smaller bank accounts, may be more in touch with the mission. The diversity of gifts which St. Paul

praised so highly should be reflected in our composition of Boards and charity should bind them all together.

4. *To do conscientious planning* for the future and to involve the RFG in such planning. Trustees hold the institution "in trust;" they have the call to "stewardship;" they are accountable for the institution they serve. They must insist on a clear and realistic planning process. They must know for what they are responsible and whether or not they have the necessary power to achieve their task. Power and responsibility always must go together, and those who are responsible for the future must have what they need from the RFG to do the needed planning. We are partners in this enterprise and nothing is to be gained by neglecting to ask questions because we don't want to hurt or offend someone. Those in responsible positions must ask the questions.

To sum up, I would say that there are three key areas in which there must be very close partnership between trustees and the religious founding group.

1. Preserving the mission and purpose of the institution
2. Selection of president and trustees—and proper orientation
3. Long range planning.

**Conclusion:**

David Hassell, in the book mentioned above, speaks of the unique role that the RFG plays in the life of the Christian university. He sees it as the "mediating" force between church and university and claims that it has a special responsibility for promoting the integrated Christian vision of human experience. He writes: "Without undermining the autonomy of the university and of its competence in secular wisdom, the religious community infuses its life with dialectic of Christian faith." For some Catholic colleges/universities today this may be an apt description of the reality on the campus.

For others it may seem naive, given their present mode of operation. The "partnership" already in place may be with persons who do not fully share the values of the religious founding group. How then can it be this mediating force? The answer is not immediately obvious. It will only be discovered when the partners enter into serious dialogue about their respective roles in the carrying out of the institution's mission. Is it too much to hope that the enlarged ecclesial understanding of the role of the church in the modern world will furnish a model for the role of the religious founding group in the life of the modern university? Reflection on *Gaudium et Spes* leads me to conclude that the dialectic of faith provided by the RFG and those who share the values of the religious community will indeed bring a useful dimension to the university's competence in secular wisdom and that that same competence will challenge the faith which is proclaimed by the religious community. It will be the dialogue between the two that will create the Catholic college of tomorrow.

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# The Colleges Sponsored by a Diocese

John F. Murphy

In the 1950's some very pleasant meetings began among the presidents of the twelve colleges and universities which were sponsored by Catholic dioceses in the United States. The meetings were held several times yearly, usually in conjunction with meetings of national associations, such as the American Council on Education or the Association of American Colleges. An evening was selected, a hotel dining room was reserved, a loose agenda was prepared and the group settled down for an evening of good food, drink and conversation. The discussions flowed easily and, often, at length. The presidents found that their institutions shared many similarities. They also faced common problems. Since the colleges were not in competition with one another, no one felt any restraint in sharing successes or failures with his colleagues. A warm comraderie developed among the group, all of whom were priests, and all found the sessions both useful and pleasant. As lay persons began to assume presidential positions, they were welcomed to the club. We had a fine "support group" long before that term entered the post-Vatican II Catholic vocabulary!

Memories of those gatherings, and the wonderful people who made them so enjoyable, crossed my mind when I was asked to prepare this paper on diocesan colleges. Since so many changes have occurred in higher education within the last decade or so, I decided to check with the current presidents of these institutions to ask how they perceive the question of sponsorship in the institutions which are called "diocesan". What is diocesan sponsorship? How is it perceived? Does the diocesan college differ from the majority which are linked to a religious community, or from a smaller group which is Catholic but "independent" of sponsorship? I sent out a small survey and received responses from all but one of the twelve. By sharing these up-dated observations from their chief executives, some notions of the meaning of this kind of sponsorship can be gotten. Both perceptions and realities vary, as will be seen.

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To begin with, the list of these colleges and universities and their (arch)dioceses includes: Sacred Heart University (Bridgeport, CT), Seton Hall University (Newark, NJ), Bellarmine College (Louisville, KY), Thomas More College (Covington, KY), University of Dallas (Dallas, TX), The College of St. Thomas (Minneapolis-St. Paul, MN), Loras College (Dubuque, IA), St. Ambrose College (Davenport, IA), Carroll College (Helena, MT), Gannon University (Erie, PA), and the University of San Diego (San Diego, CA). Marymount College of Kansas has recently restablished a new relationship with the Diocese of Salina and can be added to this list.

The presidents reported various relationships between the diocese and the institution. Some of the changes which have occurred in the last thirty years mirror those in other Catholic colleges, especially a legal "distancing" from the sponsor and the growing prominence of laity in leadership roles within the institution and, particularly, on the board of trustees. A real sign of the times can be seen in the fact that only two institutions now have a priest as chief executive. In the early fifties, all were clergy! Dallas and Sacred Heart showed the way in this respect since they have always had lay persons as presidents from their founding in 1956 and 1963 respectively.

I shall summarize the principal findings from my little questionnaire and then conclude with a few observations.

**Legal relationships:** It appears that all colleges are legally separated from the diocesan corporation. In several instances there are two-tiered boards with the bishop and several other members controlling the ownership of the properties and the appointments of trustees, a model followed by a number of other Catholic colleges which are sponsored by religious communities. In most of the colleges the by-laws provide for the bishop (sometimes one or more clergy appointed by him, as well) to be a trustee, often the chairman of the board. Returns indicate that the bishop is an elected, if not *ex officio*, member of every board. Several presidents noted that there is a reversionary clause in the articles or by-laws by which all assets would revert to the diocese in case the college closes. In only one case was the diocese reported as holding title to the college's property.

**Mission:** Because mission is so important to any college, the question was asked whether the connection with the diocese affected mission. It may be surprising that most

presidents did not see a particular connection, beyond the fact that the sponsorship guaranteed the Catholic character. Several felt that being a diocesan college meant that particular attention was given to the educational needs of members of the diocese. One said that the college "cooperates in the teaching and pastoral mission of the diocese." Another stated:"...the university offers its human resources, learning techniques, equipment and physical resources as a service to the church of (the state)..." As will be seen below, a number of programs are offered in view of the sponsorship, and that might be seen as affecting the mission.

**Financial benefits:** Almost all reported some financial assistance from the diocese, although one president described it as only "indirect". Direct aid ranges from annual gifts of $15,000, $40,000, and $50,000 to assistance termed "substantial" by one president. Several reported periodic grants from the diocese, help in repayment of construction debts, etc. The most frequently cited help is from the contributed service of diocesan clergy (or religious) who serve on the faculty or staff. One president estimated the value as $200,000 annually; another that it would take 8–10 million dollars in endowment to replace the clergy with laity. I did not ask whether this "living endowment" had declined in absolute value or in percentage of the budget in recent years because of diminishing number of clergy. I can only assume this must be true.

**Special programs:** As a means of coming at the "mission" question from another direction, each chief executive was asked if his institution had any special curricula, programs, or activities as a result of diocesan sponsorship. A number stated that their Catholic character (e.g. theology requirements, campus ministry, value emphasis, etc.) stemmed from their diocesan sponsorship, but several others thought their programs similar to other Catholic colleges and universities. Almost half responded that the college-based seminary program, ministry training programs, assistance in training religious educators and leadership in Permanent Deaconate training programs directly flowed from their sponsorship.

**Eligibility for federal or state aid:** None of the institutions reported difficulty in their participation in tax-supported programs. This is not surprising in view of a whole collection of court decisions which have turned aside challenges against church-related colleges' sharing in government aid. It is also true that those institutions have been careful to design (or redesign) their corporate structures and by-laws to show the appropriate "distance" from the sponsor.

**Preferential treatment:** Public institutions often give preferential treatment to citizens of the state or jurisdiction in which they are located. The preference can be in admissions or in reduced fees. Are similar benefits offered to persons within the diocese, since the diocese is the sponsor and in most cases provides some kind of financial support? Only two presidents answered "no". The majority listed a variety of things done in recognition of the sponsor's role: scholarships to graduates of diocesan schools, reduced tuition for employees of the diocese or teachers in its schools, or financial assistance particularly directed to seminary students.

**Diocesan influence:** One president noted that "there is probably a stronger sense of the College as part of the Church, particularly the local Church, because of our diocesan sponsorship." Another saw the college "serving the teaching and pastoral mission of the diocese," through ongoing communication between the bishop and the other trustees. Most saw the influence in a more general sense of the identity being Catholic. Several felt the consciousness of diocesan sponsorship was so strong that it permeated the entire institution in its goals and desire to serve the local Church, presumably in the same way that a state institution might view its service to the state.

**Role of local bishop:** All the bishops serve on the boards of the institutions, some by election and most *ex officio*. Five report that their bishops serve as board chairmen. Several indicate that the bishop approves trustee appointments. Only one spoke of "the moral leadership" of the bishop, but this idea comes out in other words from quite a few presidents. The picture that emerges is that the bishop is usually seen as an important person to the college, and that there is a generally close relationship between the bishop and the board of control.

**Contracts for service with diocesan groups:** Two colleges offer services to the Catholic schools on contract. Another sponsors a Diocesan Communication Center with the diocese. Still another, which insists that its relationship is not one of "sponsorship", seems to enter into more agreements to provide services than any of the others -from rental of facilities to parish training programs to research projects undertaken under contract. One president noted that he had tried "but without success." One would have to conclude that service contracts are not frequent, although the one institution referred to amply demonstrated that there are many opportunities for them.

**Education of diocesan clergy:** Nine of the presidents report some form of seminary program, whether a seminary on campus or the education of seminarians in regular classes. Only two noted that continuing education programs are offered for the priests, but others may do the same as the question did not specifically address continuing education programs. Given the demand for up-dating of the clergy in the post-Vatican Church, I would have expected more courses to be offered by the local Catholic college.

**Pride of ownership:** If the diocese sponsors a college or university, how do its members feel about it? What about the clergy in the light of their leadership role? The three colleges which have been historically connected with the education of the diocesan clergy all reported a strong sense of proprietorship and pride in the college. A fourth, more recently involved in education of seminarians, concurred that the younger clergy feel that the university is "theirs". Of course, the benefits are large, particularly in the area of

student recruitment, as was noted by the presidents. Other answers indicated that there is little or no sense of ownership among the clergy, although the bishops or clergy connected with the college are reported as being proud of "their" colleges.

**The presidents' view:** Presidential responses to this question deserve to be quoted since they reveal different perceptions of the meaning of the relationship.

The question: "What does 'diocesan sponsorship' mean to you as president and in what way(s), if any, do you see your college as different from other Catholic institutions?"

The responses:

"...should mean some mutual mission (goals) and financial support from the diocese."

"As president, I value the relationship to the diocese and its people. The relationship establishes a special mission to a discrete region, people, and institution which many institutions of higher education lack, even many that are under Catholic sponsorship. (The university) is firmly anchored in the diocese, its institutions and its people, and its mission and activities. This relationship has shielded (the university) in many respects from the identity crises which have disturbed many Catholic institutions of higher education. The relationship has also enabled (the university) to be more faithful to the Magisterium which is not some distinct and alternative teaching authority but one which (the university) is committed to serve with fidelity....If there were no Catholic institutions of higher education in America today and the Catholic Church were to decide that such institutions were needed, they would be sponsored and organized as diocesan institutions."

"I feel strongly that the college should be responsive to meeting the higher educational needs of (the diocese) and of all its separate publics and groups. Because of this the college should become more responsive to religious education, clergy formation, the education of religious working within (the diocese.)"

"Diocesan sponsorship means to me as president...that I am clearly related to the work of the diocese. The fact that the college is not sponsored by a religious order has been a factor in its developing a lay spirituality and formation that I think are better suited for the laity of the future than the 'special religious formation' that a religious order would be expected to have and would reflect in the life of the college...On the negative side, I think a college sponsored by a large religious community has more resources to draw upon...."

"Diocesan sponsorship means a great deal to me as president. It is not easy to articulate. Basically, it says that we relate to the Church universal through the local Church. This differs from the way in which a college sponsored by a religious community 'plugs' into the Church....We must be responsive to our diocese, people as well as bishop and clergy. We must try to provide leadership to the diocese in appropriate ways. We belong to the diocese in deep and rooted ways, and draw spiritual sustenance from that bond."

"Diocesan sponsorship provides a guard against the complete 'secularization' of education here, and allows more freedom than religious order sponsorship for decisive lay participation in the governance and development of (the college)."

"Diocesan sponsorship means to me as president, that there is a special kind of identity with this institution no matter where I go in (the diocese)....Throughout (the diocese) there is an identity with (the college) by virtually every family because someone at some time has attended this institution."

"(The university) believes that community is at the heart of Christian education, and that extreme individualism is a threat to the common good, and certainly to the body of Christ. The experience of Christian community leads naturally to service. In our tradition, it has always been recognized that men and women receive various gifts, not only for themselves, but for others. This is the concept of stewardship. In this context, the university offers its human resources, learning techniques, equipment, and physical resources as a service to the (archdiocese). Because of the location of the archdiocese, the university makes special efforts to provide substantial assistance and service to the needs of urban life, its problems and its potential."

**Conclusion:** My own experience as a diocesan college teacher, dean and president challenged me to consider what special role, if any, such a college had. I greatly profited from reflecting on such issues with my colleagues in similar colleges, as I mentioned in the beginning of this article. My education was then enriched many times over when, as Executive Director of the Association of Catholic Colleges and Universities, I had the opportunity to share in the life of all other Catholic institutions with their many kinds of sponsorship. All have served the Church; all have served the country. Their missions vary according to the needs of the groups for whom they exist and the groups out of which they have grown. These concluding lines about diocesan colleges are the result of my reflections on my own experiences as well as the remarks sent to me through the survey:

1. I think the public or state institution is somewhat of a model for the college under diocesan sponsorship. In both cases the institution has a relationship to a particular region and a specific group of people. The mission of the public institution to instruction, research, and service is formed to respond to the needs of those citizens. The most successful diocesan colleges seem to be those which feel a responsibility to the local Church and the people who live within its borders. There are reciprocal obligations of support and service. The emphasis given to the local Church by the Second Vatican Council lends itself to a growing interdependence between the diocese and the college or university it is somehow related to. There are many opportunities for creative initiatives that go beyond getting preferential recruiting opportunities in Catholic high schools of the diocese. The local Church has need for ministry training centers, for peace education programs, for continuing and adult education programs for clergy, religious and laity, for certification programs for catechists and other Catholic teachers. The more dependent the members of the Church are on the resources of the college, the easier it is to make a case for financial support. The parallel with the public institution is fairly obvious, I think.

2. Since the American experience in Catholic higher education has been to expect higher education to be in the hands of religious orders, the local Church and the diocesan clergy have not been looked to for leadership in the intellectual life of the Church. The fact that many European bishops are scholars while Ameircan bishops have been selected with pastoral or administrative backgrounds has been pointed out before. When the local Church becomes involved with higher education it can prompt more interest in the intellectual life. The presbyterate is enriched when continuing opportunities are given to its members to do advanced study for assignment to the local college. On the other hand, the intellectual self-esteem of parish priests can suffer if it is simply taken for granted that their learning cannot be compared with that of the religious assigned to higher education institutions. I don't wish to press this point too hard, but I can't help but think there is some special opportunity open to a Church which has its own college!

3. It is clear that those institutions which have had a history of educating men for the diocesan priesthood seem to exercise a greater claim on the loyalty and interest of the people of the diocese. Satisfied alumni do make a difference in student recruitment as well as the general interest which gets translated into financial support. When the individual parishes feel a pride in the college and a desire to contribute to it, that college is well off!

4. Since the diocesan-sponsored college is clearly related in some fashion to the local Church, it should have no difficulty in knowing that its mission is to be a truly Catholic college. It may have to withstand pressures from those who would define "Catholic" in a narrow and unacceptable way, but it should always be able to show itself as a fully Catholic college by the breadth and depth of its theological offerings, the value-centered focus of its various departments, and the Christian community it creates on its campus.

# Higher Education's Contribution to The Religious Life

Patrick Ellis, F.S.C.

In any consideration of the sponsorship of higher education by men and women religious, or of their participation in such work as individuals, there are many facets worthy of detailed study. "Up front", so to speak, are the obvious historical realities of service to otherwise-spurned groups in society, of the protection of the students' faith from antagonists on secular campuses, and of the direct attempt to bring about positive moral living. Latterly, a religiously-based realization that all learning is intrinsically worthwhile as a manifestation of God himself has worked hand-in-hand with a natural human desire to be respected among one's peers, to bring excellence to the fore, as reason enough for being "in business."

All these factors have life in them today, though terminology may change; and they will come in for further study in due course. For the members of a religious congregation, however, there are other values that could stand attention just now, I believe, as the apostolate of higher education has to make its way among other attractive, praiseworthy, and instantly gratifying works of the order.

I should admit a prejudice, possibly that of a thirties' child. It is that I believe it wasteful to invest years of one's own energy and much funding given by the faithful in the acquisition of credentials for a special apostolate, and then to move out of that work in a few years. Yes, heed the Spirit, but don't use that call in a way that insults the Spirit. Such alleged sensitivity is sometimes used in tandem with "It's only money" and other expressions which hardly endear religious to the giving faithful as the latter face their own challenges with far less freedom and mobility.

Some of higher education's best contributions to the life of a religious community are bound up with the time element. To be of real, lasting use in higher education, one must get ready to serve and then serve. There hasn't, to my knowledge, been a thoughtful reconciliation of this fact with the traditional openness to *being used anywhere at any time* which has also been a mark of religious. Indeed, such freedom to obey may be the best justification for renouncing one's own family. One must admit some friction between such availability and the concept of tenure. (Remembering, of course, that if the provincial "changes" a tenured subject, that slot on the faculty could be lost to the order forever.)

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Acknowledging the dilemma, I still aver that it is a good element in the life of a house to have significant numbers pursuing the doctorate, whether full time or part time. The latter, while not the scholarly ideal, beats stagnation; and it gives perspective to the daily round of other duties. So long as the teacher doesn't unnaturally force his or her graduate projects into the secondary school classes he meets, it can be good for the students themselves to realize that they and their teacher have much in common: papers to write, books to read, tests to face. My own experience has included years in a community where twenty Brothers went to graduate school part-time during the school year, and forty in the summer. Again, one can well argue that such part-time pursuit of the doctorate falls short of the ideal, and that it seldom produces publishing scholars. On the plus side, however, the years of full-time secondary teaching and accumulation of graduate degrees can be full and varied.

I believe that high school students have more respect for religious who are going on with their studies. (We needn't tell them all about it; they will find out more than we can imagine.) Their parents, especially in suburban settings, have long shown signs of severely diminishing respect for the profession of teaching as such, having gone a bit farther in their own education than was once typical, and having read too many laments over the quintile-standing of those entering the classroom. It doesn't hurt at all to have some of the loftier parents learn that the religious, especially, have work in progress beyond their immediate duties.

Liturgy, public prayer, discussion, and other components of a community's spiritual life can benefit from an orientation toward higher education. The challenge of being present as a faith-full person on a campus can throw a religious onto his or her resources for sure, and these can't be from the past alone. While the communities in place on or near a campus may be quite conservative in their own preferences as to prayer and worship, they will still—in time—have to figure out ways to mean something to today's students.

There is, moreover, a time-honored link between the spiritual life and the pursuit of truth. The orderly mastery of any body of knowledge is in itself a route to God. Not only the discipline of higher study (which once appealed to religious superiors who feared leisure in subjects), but the content itself leads the student into spiritual activity. One has only to examine the days of many religious who have

abandoned study to see what collages of consumerism their leisure hours can become, and how remote much of this is from anything spiritual or even merely profound. Even when these men and women are generous and skillful "relaters" to students or to one another, there can be a lack of substance and depth to all the communication when it isn't based on the knowledge of anything. Our clients are not long in detecting emptiness, especially when it progresses to the point of our needing them more than they need us.

American children and teen-agers are certainly rewarding people with whom to work, and most religious cherish the years spent in their company. There does come a time for many, however, when a keen interest in their concerns, their social events, their vehicles, their music, and all the rest, does not come naturally. We aren't brother or sister so much as great uncle and great aunt. I am pursuing the point that higher and continuing education bring religious into contact with older students at a time when we might be ready for such a change. With retirement now at seventy and climbing, it even makes economic sense to provide for religious in their forties to step aside and acquire the credentials for professional work on campus.

Attainment of the doctorate or other terminal degree can make a religious more—not less—available for a full range of apostolates. This assertion defies conventional wisdom to some degree; but I believe it holds up. It is appropriate today that department heads in secondary schools have the doctorate, as well as members of diocesan staffs, syllabus committees, association executives, textbook authors, and the like. Research and documentation activities of the order itself benefit from the scholarly background of the members. Initial and continuing formation teams, please God, can benefit from the on-going scholarly activity of their members, especially as a source of contagion for their clients.

In asserting the general principle that higher education enriches the quality of life in community, I am aware that this can go wrong. The pressures of part-time graduate study can isolate a member; a feeling that no one shares his interest in his specialty can embitter him or her. But when it goes right, a current of ideas can air out the place, where gossip and small talk have dominated. Of course, I am not advocating shop talk at the table, but just suggesting that well educated people establish a rewarding life style if they also have good sense. Upon reflection and following a little comparison or two, many of us are brought up short in the realization that we live very well at that human level of witty, thoughtful, and kindly conversation.

If one agrees with these few points, he or she might then want to try to act on them by encouraging young religious toward higher education, and by advocating it as a priority for the superiors, chapters, and other decision-making people. It can't be smooth sailing, however. Several serious problems will continue to defy ready solution.

Even when there are young and middle-aged religious arriving at the doctorate, it is obviously not possible to assure them of a billet on the flagship. The same justice (not to mention peace) so dear to religious leadership today can be cited in defense of those who currently hold faculty positions, whatever their state of life. This is far too complex and varied a situation for full treatment here; but I do want to discuss it in terms of its impact on morale among the religious sponsors.

I will share, in this connection, a dilemma from my own experience—one for which no universal solution appears at hand. I have long argued that the principal means of earning true leadership for the sponsoring religious body is tenure-track teaching. Only this fully professional participation as colleagues can establish the sisters, priests, or brothers as peers, subject to the same criteria and worthy of regard outside the domain of faith commitment. No matter how excellent the work of other religious on campus, a sea-change occurs when the *majority* of sponsoring religious body members are no longer tenure-track academics. Faculty may still accept their presence, but there is no sense claiming that the SRB is animating the place in any deep sense. The dilemma is, of course, that these qualified doctoral-level religious have often obtained the degree in a field that is over-staffed. Further, they will inevitably apply for rare openings in a climate of extremely well-qualified competition, of affirmative action, and of varying understandings of justice to the students. So I am reminded that my long insistence on tenure-track teaching has succeeded too well, at the wrongest of times.

A show-and-tell comparison of partial solutions—"how we handle this at Saint Paphnucius"—falls short of solving the problem, chiefly because the most attractive ideas are often historically conditioned. They've been on the books a long time, but could hardly be prudently initiated today.

For all its beneficial effects, then, the sponsorship of higher education is not without its problematic side effects upon the group. Chiefly, morale can suffer when the sacrifices of higher study are not promptly rewarded. Still, I think the trade-offs on the positive side are far more substantive, calling for religious communities of men and women to keep urging their young and middle-aged members to prepare and perform.

During the sixties and early seventies, it was fashionable for religious to feel guilty about power and control, as these were set over against an ideal of service. There was certainly a point in all that, and it came along in tandem with the studies of ownership that challenged religious who said "the college (school, hospital) is ours." While those studies have not led to certitude for everyone, they have helped to purge us of any corporate possessiveness and to purify our group motives. Still, I think there is something humanly valuable in having a flagship and in wanting to serve on it. I may have coined that metaphor in irony, only to repent of the irony as certain positive aspects reappeared (and during certain moves through job categories, a pitfall for many of us). One such plus is the regard which members of the province, many of them alumni, hold for the college. Even if they themselves don't hope to serve there, they are proud of it; they want it to be good enough that they can honestly recommend it to their prep school students who could go anywhere. Thus, while they may

watch like hawks for any double standard in the treatment of their fellow religious, they very much want them to distinguish themselves academically. They do not want their sisters or brothers to lapse into second-class citizenship at the college.

It is not uncommon for groups or individuals to be appreciated for the wrong reasons. Our religious congregations should value the intrinsic work done in class on campus. Instead, unless we strive constantly to keep our mission clear, they may tolerate higher education because urban outreach and campus ministry seem to redeem it. But the main point of my reflections has been that higher education is in itself a premier apostolate, which religious have developed in service to the American Church. We have a subsidiary apostolate, in this regard, to make this point clear among ourselves as we confront very challenging years ahead.

# Mission and Ministry of the Sisters of St. Joseph in Sponsored Institutions*

Genevieve Schillo, CSJ

In the years following Vatican II assumptions regarding church-related institutions were challenged again and again in a climate charged with larger societal and ecclesial issues. Today's society appears more tolerant of private, religiously-oriented institutions. Yet institutions sponsored by religious communities of women seem more fragile than ever with problems compounded by declining numbers of active Sisters and opportunities for employment outside of sponsored institutions.

The purpose of this paper is to explore in an informal manner certain issues which relate to the concept of sponsorship and which affect institutions sponsored by the Sisters of St. Joseph of Carondelet, St. Paul Province. Special attention will be given to means by which the congregation can "...influence an institution in a way that furthers the mission of both institution and congregation." (Sisters of St. Joseph of Carondelet, St. Paul Province, March, 1981. See Appendix).

It is hoped that even a tentative identification of issues will reveal opportunities to reinforce the impact of personal ministry while strengthening the province's influence in sponsored institutional ministry. To this end some modest recommendations are presented also.

The charge or mission of Sisters of St. Joseph "...is that of the church: to continue the mission of Jesus given Him by His Father. We are sent to share in building Christ's kingdom of love and peace through our ministry of reconciliation and unity." *(Constitution,* Sisters of St. Joseph of Carondelet, St. Louis, Missouri, 1981, p. 13). Ministry includes "...making known through our lives the Word we proclaim; engaging in works of compassion and mercy; enabling others to assume a more active responsibility for building the kingdom; and promoting justice with a particular concern for the poor." (p. 13).

Like most "apostolic" communities the Sisters of St. Joseph of Carondelet carried out their mission of service through a variety of institutions. Some were sponsored by the community while others, such as parochial schools, were sponsored by parish or diocese. Individual Sisters found their life's work in schools, colleges, hospitals, orphanages and other care centers.

The significance of institutions for any era lies in their potential to effect goals too large or too complex for one individual. Today's society demonstrates an ever greater dependence on institutions. In turn these create a matrix of forces the values of which are likely to be secular and sometimes even decadent.

The Church must be enabled to have an impact on a social and political milieu which cries out for justice and evangelization. As religious women we are a part of that church mission. We have a compelling responsibility to examine our congregation's sponsored institutions and to renew and revitalize them to assure their integrity to mission. As a congregation with significant personnel resources we must labor to give direction which incorporates contemporary perspectives of ministry, effective organizational tools, and recognition of personal gifts of leadership and competence.

As defined by the General Council of the Sisters of St. Joseph of Carondelet, sponsored institutions are those which are "...initiated and influenced by the Sisters of St. Joseph." (Sponsorship Statement, General Council, Sisters of St. Joseph of Carondelet, November 11, 1978.)

A sponsored institution is faithful to gospel values and consistent with the mission of the congregation. A sponsored institution of the Sisters of St. Joseph is also one characterized by ideals of excellence in provision of human services.

The most recent two decades in the history of the St. Paul Province have seen a decline in the numbers of Sisters (by approximately 40%), escalating average age, and the closing of many sponsored institutions. The advent of Vatican II and other social changes also removed impediments to ministry outside of sponsored institutions. However, the largest number of Sisters still carry out their apostolates in sponsored institutions.

The province owns and operates St. Joseph's Hospital and its affiliate units (St. Paul), St. Mary's Hospital and affiliate units (Minneapolis), St. John's Hospital (Fargo), St. Mary's Junior College (Minneapolis), the College of St. Catherine (St. Paul), and Derham Hall High School (St. Paul). The Academy of the Holy Angels (Richfield) is

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**This document, prepared to focus discussion of sponsorship issues among the Sisters of Saint Joseph, is included here as an example of how these matters are viewed from the perspective of a particular sponsoring religious body.*

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owned by the province but leased to the institution's board, which has responsibility for operating the school. These institutions are incorporated under the laws of their respective states. Province leaders are corporate officers.

Other kinds of institutions have evolved in the province also, ones which were initiated by Sisters for some special need and which then become "sponsored" by the province through "subsidy" of Sisters. An example of this is Incarnation House which was opened in January, 1983, for residence and specialized care for "battered" women with dependent children. Incarnation House accommodates 16 women and 16 children and is served by a staff which includes five Sisters.

The relationship whereby Sisters of St. Joseph "...influence an institution in a way that furthers the mission of both institution and congregation" appears of paramount importance in assuring the authenticity of an institution. Influence can be achieved in organizational modes and through personal or communal "presence."

Decision-making in institutions is a major source of influence on goals, programs of service and resources for goal achievement. Talcott Parsons, a noted organizational theorist, identifies three levels of a "hierarchy" of decision-making of which each level has significance in achieving the mission of the organization. The levels are identified as policy-making (achieved by the board), execution of policy and management (achieved by administration), and the provision of services (achieved by staff).

1. In sponsored institutions owned and operated by the province, Sisters of St. Joseph constitute one-third of board membership. Given this proportion it would seem that Sisters could effectively influence policy-making.

However, some Sisters who serve as board members believe their influence to be negligible in those institutions. Without specific inquiry it is impossible to know fully the reasons for this belief, but informal questioning indicates that Sisters feel a lack of understanding of their role as it impinges on province and institutional relationships. Several cited a sense of impotence in board activities dominated by prominent and influential lay members, some of whom may also be major contributors to the institution. Still other concerns such as lack of information, and poor organization, suggest board dysfunctions.

Today's board is one which has responsibilities much more challenging than those "advisory" boards of earlier times. It is imperative that Sisters at this level participate in every function of board membership as fully informed, active and responsible members. So too, Sisters must be able to influence lay peers who collaborate with the province (through the board) in assuring an authentic and fruitful ministry of service in these institutions.

2. The exercise of leadership in administration may be one of the most powerful means of influencing an institution. The presence of Sisters in these roles most closely links institution with community.

At the present time Sisters of the province are poorly represented in upper echelon administration in sponsored institutions. Whatever the reason for this situation, it may be cause for concern not only for the institution, but also for the province as well.

It should not be thought that lay administration in sponsored institutions detracts from the quality of services or validity of ministry. It does suggest that lay persons serving in administration, no less than Sisters, should be informed of the sponsor's mission. They too are collaborators in church imperatives.

Links between the province and institution should be clearly stated and reinforced by province programs and institutional procedures. Expectations for administration should be established by the board, and Sisters should exercise full and responsible participation in this function.

3. Serving the "dear neighbor" through provision of services, Parsons' third level of decision-making, engages many Sisters in the exercise of ministry in teaching, counseling, social and pastoral care and support services. Many retired Sisters provide volunteer assistance which extends and enriches ministerial services.

Sisters exercising direct ministry influence the institution in establishing a climate of service and care. Through personal attributes they communicate values to clients and coworkers in subtle but powerful ways. The heritage of the community's schools, hospitals and care centers is enriched by Sisters who, though not in leadership positions, minister with such devotion and skill that their presence as scholars, housekeepers, teachers, nurses, religious women all, is embedded in the living memory of those whom they serve. We owe much to these Sisters for the reputation our province enjoys for dedication to the Church and quality apostolic works.

In former days most Sisters lived in institutions in which they labored. Though not typical today, these communities provide certain opportunities to exemplify care for the poor, unity and reconciliation. It is these communities too that are most able to encourage women, members of communities of healing or scholarship, to ponder their personal call to Christian vocations.

If board, administration and service levels are to function properly it is important that all have a clear understanding of the mission of the institution and the roles designated for each level. The province has the responsibility to establish clear lines of communication between it and the institution and to provide means by which all who are associated with the institution may understand the congregation's role. Employees who are not of the Catholic faith cannot be excluded from these dialogues, since mission is integral to the goals and services of the institution.

Powers reserved to corporation officers, who are province officers, are generally of a high order and include control over such key decisions as appointment of administrators, major expenditures, and board structure and membership. Sound exercise of these powers guards the viability and integrity of sponsored institutions. The role of province director appears especially significant in these associations, as it is she who can exercise a peer relationship with the top administrators of sponsored institutions, providing direct input in issues crucial to the survival of the institution and welfare of the province.

Sponsored institutions, among which are parochial schools, have benefitted from consultation services provided by the community. Consultants' expertise and broad experience guide both administrators and province leaders in identifying concerns and recommending solutions. Consultants may also advise in job placement for Sisters.

Consultation may also strengthen the stability of institutions, especially the smaller ones, by provision of services in specialized fields such as development, public relations, and management.

The history of many sponsored institutions reflects the province's total commitment to a given ministry. In many cases the community paid for capital and operating expenses, provided Sisters for the staff, and bore the full expense of educating and care for the Sisters. Parochial schools functioned in a similar way, through the parish paid for capital and operating expenses.

These practices may seem archaic today, accustomed as we are to a "cash" economy. Yet for some institutions the "living endowment" of Sisters continues to provide significant support for client services. Neither the larger society nor even the Sisters themselves are aware of this contribution to quality education, health care and social services. Evidence of this kind of influence should be of value in encouraging others to invest their time, talent and resources in these ministries, thus extending still further ministry for the "dear neighbor."

The power of American Catholicism to change its world for the better could not have been accomplished had not thousands of women responded to the call for healing, education and care missions of the church. These continuing goals were fostered in sponsored institutions. From the very beginning of these works lay men and women and clergy cooperated with Sisters in evangelization and service. The sponsored institution provides an arena in which the witness of Sisters and lay colleagues to Christian love, compassion and service becomes visible. Their presence and example invites others to invest time, talent, resources and even their lives in Christian service.

Yet the coming years will be difficult ones for Sisters of St. Joseph of Carondelet, St. Paul Province. Fewer Sisters of an age to be employed combined with rising costs of care for an ever-increasing percentage of elderly Sisters are truly serious concerns.

But important as they are these concerns can be turned into opportunities to extend the ministries of Sisters. It is the Sisters who are and who will continue to be our greatest resource!

It is in the light of these observations that issues and recommendations are presented below. They are not definitive but intended to encourage discussion and selected inquiry. Where issues are demonstrably true it is hoped that the province will take action to foster the best interests of the ministry, the congregation and the Sisters themselves.

**Issues and Recommendations**

A. *Some Sisters express concern over finding employment that is appropriate for training, age and job interest.*

1. That a "human resources" officer in the province vigorously seek out job opportunities accessible through "networks" of information, among which are sponsored institutions, and at the same time, provide comprehensive assistance to Sisters in identifying employment appropriate for qualifications, skills, experience and health.
2. That opportunities for advanced preparation such as accorded by internships, fellowships, etc. (funded and through sponsored institutions) be identified and information made accessible to Sisters seeking potential career advancement or change.
3. That cooperative planning among Sisters and the Province Director, Board of Studies, development officer and human resources officer be directed to these efforts and that consideration be given to many kinds of employment needs including career advancement, pre-retirement and retirement employment, career change, etc.
4. That sponsored institutions, especially large complex ones, be encouraged to provide opportunities for advanced training which will benefit women (including Sisters).
5. That sponsored institutions be encouraged to seek out candidates among Sisters for positions of leadership and responsibility.
6. That every Sister of the province, including the elderly and ill, be invited to share in the ministry of service, whether through active service and/or volunteer work, or through prayer. It is hoped that the human resources officer, in cooperation with Bethany and sponsored institutions, could develop a program in which this goal could be realized.

B. *Some concern is expressed that Sisters do not feel fully functional as board members of sponsored institutions.*

1. That opportunities to learn about boards, boardsmanship, and specialized areas of expertise (such as finances) be made available annually to Sisters who are currently members of boards and also for those who would be interested in board appointment. Efforts should be made to identify criteria for board service and to recruit Sisters for these roles.
2. Sisters and other board members should be informed of the linkage between province and sponsored institution to assure that all are fully informed of their responsibilities in the context of congregational mission and the mission of the institution.

Sisters should be briefed on issues particularly relevant to the province which impinge on issues associated with sponsored institutions.

C. *Circumstances suggest that some sponsored institutions may experience "institutional drift", that is, a shift away from the mission of evangelization and service appropriate for an institution sponsored by the province.*

1. That every effort may be made to inform administrators and boards of sponsored institutions of the perspectives of the province with respect to that institution. Programs for the orientation of new administrators and new board members should include some information about the province and its heritage, especially service to the poor.
2. That the province provide selected consultation services which reinforce the provision of services in the sponsored institution while linking that institution with province officers.
3. That consideration be given to preparation and appointment of "sponsorship officers" in large sponsored institutions.
4. That consideration be given to formation of "Christian service committees" in all sponsored institutions. The province should cooperate with administration in the training of these committees.
5. That all formal evaluations of institutions include a component directed to issues of mission, Christian service, etc.
6. That expectations which relate to church mission be clearly stated for all administrators. The board should ratify these formal statements of administration responsibility.

D. *Institutions sponsored by the Sisters of St. Joseph could effect more comprehensive services, and accomplish this more efficiently, if some were associated in "cooperatives" or "coalitions."*

1. That linking institutions sponsored by the Sisters of St. Joseph be explored in the context of long-range planning at province and institutional levels. Several advantages could result, such as: providing greater assistance to the poor; providing high-quality professional assistance and encouraging self-help through "cooperatives" of small institutions in the fields of public relations, development, financial management, etc; assisting job and career advancement of clients served in institutions such as Incarnation House, Ascension Place, etc. through employment opportunities available in sponsored institutions.

**Conclusion**

Change brings challenge and opportunity. Sponsored institutions, changed though they may be in past decades, present opportunities for the Sisters of St. Joseph, St. Paul Province, to seek out new ways and refine the old ways of serving and reaching out with the Good News of Jesus to all the "dear neighbor."

# Appendix
## Statement of Sponsorship
### Sisters of St. Joseph of Carondelet

Sponsorship is an ongoing relationship whereby the Sisters of St. Joseph of Carondelet influence an institution in a way that furthers the mission of both institution and congregation. Sponsorship also includes a formalized relationship with works that are initiated and influenced by the Sisters of St. Joseph and are outside the framework of the institutions of the province or vice-province. In accord with the organizational structure of the congregation, sponsorship is directly expressed and implemented within a province or vice-province. Through its sponsored institutions, each unit of the congregation seeks to further the mission of the congregation as described in the Constitution of the Sisters of St. Joseph of Carondelet.

The sponsored institution and the Sisters of St. Joseph identify themselves with each other to the public, thereby giving to the institution the benefit of the name and reputation of the congregation. The philosophy of the institution must be consonant with the spirit of the Sisters of St. Joseph as expressed in their Constitution.

The ongoing nature of sponsorship requires periodic review of the mission statement and the performance of each institution in order to verify their compatibility with the mission and values of the Sisters of St. Joseph, and written agreement which designates:

i. powers reserved to the province or vice-province;
ii. the number or percentage of Sisters of St. Joseph to be members of the governing board;
iii. resources of the Sisters of St. Joseph available to the institution;
iv. other matters of mutual concern.

March 1981

# Sponsor/Partnership of Catholic Higher Education: The President As Middleman

Edward L. Henry

I approach this subject somewhat gingerly not only because I am aware of the sensitivities involved but because I have listened from time to time to Alice Gallin's warning that "there is a different relationship in almost every one of our 240 odd colleges covering a wide spectrum of everything from thinly disguised hostility to warm intimacy."

My familiarity with the subject is that of a "participant observer." In 1948 I had the awesome experience of starting my career as one of two laymen in a Catholic institution. Along the way I had to explain to local clothiers that I was not a wildly dressed priest or seminarian but a bona fide layman engaged full time as a college instructor. Then and subsequently I had the pleasure and tensions of working at or near the summit of four different Catholic institutions in as many states operated by four different religious orders, male and female, and associating closely with four more because of joint programs. In many positions I was the first layman and felt the sting of breaking new paths.

While I have reviewed quickly the research and studies on this subject and listened with great interest as part of an otherwise all-religious study commission, I am still striving for additional valid insights into a complicated subject. The empirical data (which needs upgrading now), some of which I have listed at the end of this article in a simple bibliography for quick review, leaves me with some uneasiness about its ability to convey the nuances and caveats that come with involvement. My approach, rather, is that of a layman admittedly angular and largely impressionistic. Moreover, it reflects continuous experience in middle sized Catholic institutions, not the largest ones which may provide a somewhat different milieu for a president.

### Catholic College Potential

Catholic institutions of higher education have shown remarkable improvement academically in the past several decades, particularly at the undergraduate level. Whether they have closed the gap between themselves and good secular private colleges, a question raised by Ellis and others in the mid-fifties, depends a good deal on how one defines their purpose. They cannot be all things to all people.

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I am confident, however, after thirty-five years of rumination, that Catholic colleges have based their educational philosophy on a valid *imago hominis* and that they have, as Robert Hutchins once said, "the longest intellectual tradition in the West from which to draw." Only the weaknesses of human beings and the limitations of context may inhibit an exceptional opportunity to do the educating job well in our colleges. After a hiatus of a decade or more Andrew Greeley has again raised to a level of national dialogue the subject of how well we are doing it in practice, although he focuses only on our graduate schools. Certainly the theme of this *Current Issues*, "Sponsorship/Partnership," is a significant consideration in this dialogue. And this relationship cannot be fully understood without also looking at its history. At the risk, therefore, of being redundant, I make reference to the more recent past of this relationship, for prior to that period the assumption of separation would not be true.

### The Beginning

Most Catholic colleges were founded after 1900, usually as a high school-college mixture, to serve the children and grandchildren of relatively unlettered and religiously docile immigrants. The founding story is an inspiring tale of courage and sacrifice on the part of the Founders. Except for them what is the largest complex of Catholic educational institutions in the world would be insignificant, the intellectual dimension of the American Church would be severely retarded, and the healthy impact of pluralism within the Church that inhibits monolithic thinking would be gravely reduced.

These colleges were established in an inclement social environment dominated by a WASP majority which controlled the power structure and which was suspicious and supercilious about the religion and culture of the newcomers. I felt this personally when I began soliciting financial support for my first college right after World War II. The response of religious orders was a defensive one and their colleges as an extension of themselves reflected it in many ways. Catholic colleges were extended families.

At least until World War II Catholic educators found it challenging to try to delineate between a minor seminary and a college of liberal arts. In some quarters it is still not a clear distinction. Newman was fighting that issue in Ireland by saying a university "is not a convent, it is not a

seminary: it is a place to fit men of the world for the world." As Ellis has contended the Orders "saw the Church's educational institutions largely in terms of what might be called citadels of apologetics." For this reason SRB's were (are?) reluctant to loosen the reins on their colleges where often the religious superior was also the president and where the trustees with some exceptions were entirely religious—frequently the same ones who ruled the Order.

World War II is roughly a dividing line between this caricature and what we have today although the evolution was fairly slow, fitful and somewhat uneven from institution to institution. Escalating size of student bodies triggered by the GI Bill and rising per capita income inundated all institutions of higher education. But it was of particular significance to Catholic ones for their constituencies were still climbing the income ladder and would have been hard pressed to receive higher education otherwise.

**Transition and Change**

The rising size of student bodies and somewhat later the decline in and loss of vocations forced the ingestion of lay teachers into these colleges. Pangs of change began to occur. A slowly dawning realization that internal financing of new plant, scholarship aid, and an escalating lay salary bill would no longer suffice drew attention to the need for external fund raising—again from the laity or their businesses—and forced the colleges to look outward.

Religious returning from pioneering excursions into secular educational institutions reinforced the greater emphasis on humanistic excellence imparted by lay teachers—sometimes to the dismay of their community, which regarded this as a move towards secularization.

Professionalization of management procedures began creeping into the colleges, challenging conventional operating modes of the institutions as simple extensions of the religious family. New personnel, accounting and governance practices began to impinge on the easy informality of the old relationships. What in the religious family was an attractive characteristic—familial interdependence, compassion and mutual assistance—frequently challenged good management practices in the college where growing size called for "systems" that were fairly impersonal. Federal and state equal opportunity and fair employment practices rules reinforced the systems. Abandonment of Catholic college isolation in the national education community raised expectations for academic quality competitive with non-Catholic institutions and frequently on their terms. Self-criticism arose within the college on the proper nature and function of a Catholic college and the role of the laity.

**Impact on Sponsoring Religious Bodies**

This changing character of the college also had an impact on the sponsoring religious bodies. Laypersons began to compete with religious for leadership positions in their colleges, stirring a debate within many Orders over how far this should go and what it might do to the identity of the Order. New search procedures for vacancies threatened placement of SRB personnel in the college. The need for fund raising in the college introduced competition for it with the community. Lay teachers, lay donors, professional standards of accrediting associations and even government itself by virtue of constitutional interpretation and pervasive grant and loan programs began to inhibit the monopoly on decision-making hitherto enjoyed by the SRBs with regard to their colleges. The effects of Vatican II were visible also on the communities, many of which experienced loosening discipline and defection which acted in turn to further increase their anxiety.

By the late 1960s many SRBs were responding to their own needs and perhaps to Vatican II's blessings on lay activity by involving more laity in the governing apparatus of the colleges, more specifically, on the college Boards. But almost at the time this seemed to be a blossoming movement, the McGrath-Maida controversy arose. It debated the relevancy of Canon Law to SRB property rights in their colleges and the proper role of laity in helping run them. Enter a note of confusion and indecisiveness into the legal propriety of "progressive" policies. This caught many institutions between conceptions of Canon Law which they did not wish to breach and fears that too great an "entanglement" might cost them public funds. Some SRBs stopped dead in their tracks in the laicization and separate incorporation of their colleges. On top of this, increasingly close scrutiny of civil law applications to SRB-college relations raised the question of "ascending liability" of the religious orders, e.g. in case of college financial difficulties the SRB might become liable.

While these gave pause for thought in the early 1970s, and while legal questions cannot be overlooked in this relationship, certainly the commitments and motivations of persons who establish and carry out administrative and academic policies at the institutions are far more important in determining the actual daily influences of the sponsoring religious body. "Legal relationships," say Moots and Gaffney, "are only a part and perhaps not even a major part in the considerations governing such relationships." Change continued to occur fitfully and unevenly throughout Catholic higher education in the 1970s. A few institutions followed the earlier pattern of Webster College and turned the entire governance of their college over to lay people. Some who had responded earlier by liberalizing their Boards turned defensive and froze. Many varied in between those two extremes. However, most Catholic colleges continued to reflect a cultural lag *vis-a-vis* their secular counterparts.

**President in the Middle**

How does the Catholic college president deal with this reality? Although not the only one responsible for overcoming lag he/she is necessarily in an uncomfortable key position in this regard. And he/she may feel the nature of the problem more strongly than any other for as he/she gravitates in professional academic circles of the nation, macro and current views of educational developments not

normally available equally to others in the institution are absorbed. By virtue of peer pressure and commitments to professionalism the president strives to make his/her institution competitive with the rest and chaffs at obstacles. Every professional conference attended in one sense becomes an admonition to do things better, perhaps differently.

Dependence on the Board or former academics in the Order declines as college in-house expertise grows and external consultants are used. The President may wish to move faster than either the Board wishes or the SRB will countenance. He/she may develop an abhorrence for parochial practices and views that threaten academic excellence but which are anchored in time. "Monday-morning quarterbacking" from former academic religious in the House may generate impatience and chip away at presidential morale. It is always difficult for religious presidents to be "top brass" during the day but just one of the fellows (or gals) in the Abbey social room at night. And it is usually uncomfortable to have the SRB headquarters on campus if that is the case for it encourages "end runs" and "peeking over the shoulder."

**Other Nuances**

In some cases SRBs do not always share the same vision nor wholehearted dedication to academic excellence. They do not reject it but it is not clearly an unchallengeable first priority. In more extreme cases the refined distinction between a college and a seminary is not always recognized, or, if recognized, creates some discomfort. The community almost always places a heavier premium on saving souls as a prime mission of the college than the college does itself.

Too, the SRB may have its span of attention distracted by other pursuits—parishes, retreat houses, hospitals, social work, secondary and elementary schools, and, of course, a partiality towards a contemplative life style upon which college activities may intrude. Each of these other interests attracts a support group within the SRB since man by nature is a political animal. How many presidents haven't gone to a college donor only to find someone from the SRB has already solicited him for other projects? If a faction does not directly compete for resource support it frequently contents itself with a detached superficial analysis of college needs and problems and is not too worried if important matters concerning the college which arise in SRB councils do not get resolved. This may in turn hold up action in the college which the President thinks is important.

So the President gets caught between the humanistic pursuits of the college and the spiritual detachment of the community. He also gets squeezed between the resource needs of the college and those of other missions. Finally, he may agonize between the canons of professional management and the familial expectations of the SRB.

**President as Politician**

How does a President persuade the SRB that a cultural lag may be involved in its relationship to the college; that what was sufficient yesterday in terms of quality is not so today; that valuable as familial loyalty is within the Order it may become debilitating if freely practiced in the college; that students of today must be handled differently than they were twenty years ago; and that desires for control carry corresponding obligations of support?

The president in situations of tension treads a thin line. Too vigorous a representation of his professional goals and the standards necessary to reach them may threaten, perhaps even destroy personal relations with members of the SRB—and, in the case of religious presidents, test the vow of obedience. Yet, too little expostulation may get the college less than it properly deserves and needs.

The president, lay or clerical, wants to maintain the prestige of the SRB in the college; values its presence; respects its traditions; recognizes its linkage to the history of the place—but worries over how to keep its presence without impairing other objectives of his own. How can mothering that becomes smothering be controlled? No wonder that internal personal conflicts exacerbate for Catholic college presidents the normal psychological stress under which all presidents operate.

Most Catholic college presidents emanate from the classroom where model-building is their proper *modus operandi*. They are characterized by large doses of speculative knowledge and therefore tend to be quite intense about their goals. Implementing the model amidst the contextual limitations of the presidency always means less than perfection, often considerably less. The most professionally oriented and imaginative presidents chaff the most in making this accommodation—and some of them, we know, never make it—and don't last long. The relatively short terms of college presidents, in general, as compared with CEOs in other settings like corporate business testify to this frustration.

A study some years back comparing the problems of college presidents with those of mayors in fair-sized cities concluded that the parallels were very close. Both have to strive for their goals while living in the center of their constituency, all the while trying to wring concessions and compromise from a welter of often conflicting clienteles. And amongst these clienteles is the SRB, regardless of its legal standing on campus. The art of the possible often becomes the prime skill of the successful president rather than his scholarly ability. His or her position is very similar to that of a statesman who is working with variable situations and who must make prudential judgments based on the facts.

**Communication Important**

What's the game plan for the new president? Certainly, a sense of humor. Beyond that, frequent communication with the power structure of the SRB is essential. With or without legal standing *vis-a-vis* the college their power is usually present and real through the emotional bonds of memory with alumni and parents, not to mention the collar and scapular which continue to attract deference and respect with Catholic clienteles.

Communication helps to disarm fears, brings fantasies to earth, presses the case for resources, soothes the hurt of having terminated a religious, explains the nuances of student life styles and behavior, protects or explains an imprudent and outspoken faculty member, justifies open search procedures for vacancies, protects college donors from SRB solicitation, and so on, *ad infinitum*. The president should steep himself in the history and traditions of the SRB and then woo it with the same fervor he does college donors, trustees, and faculty. And in the wooing process it is well to involve, if possible, respected trustees to reinforce their president, whose credibility on campus may be a good deal lower than it is across the moat. Persistent president-watchers on home base ultimately catch glimpses of the president's feet and note their clay composition.

When the president is faced with SRB intractability in key situations he or she may of course resign or, rarely, make a sacrificial offering of himself in a confrontation designed to blow open a new channel for the college. For the religious president this may be more costly than for the lay one, since the former also risks the loss of family relationships, or even his/her vocation.

Those presidents who may be less programmatic in their aspirations or who may be more persistent politically in reaching them may wish to "hunker down" and effect *quid pro quo* arrangements with the SRB either for self-protection or to assure their presence on campus. For instance, he may agree to give preference to SRB personnel for vacancies or tenure in the college, particularly in the theology or philosophy departments which are deemed the vital core. Many Catholic colleges have a preferential clause for religious, other things being equal, when vacancies occur. The argument is made that completely open search procedures handicap religious whose time for professional achievement may be more limited than lay competitors because of priesthood preparation time or by extra-collegiate assignments given by religious superiors such as weekend parish duties. A maintained flat numerical quota of religious appointments is another possibility even if this requires some featherbedding. Conceptually, advance joint personnel planning for the education and future placement of religious in the college is a possibility except that openings don't always occur at the proper time and good teaching and administrative skills are not always predictable in advance.

If control of the college by the SRB is an issue then a variety of structural devices may be incorporated in the by-laws. Ex-officio positions on the Board of Trustees is one. Sometimes the chairmanship of the Board or particular committees are reserved for religious. A two-tier system in which a smaller second board or committee dominated by SRB members can veto certain acts of the main body of trustees is another. This opens seats for lay people but protects vital interests of the SRB. Extraordinary majorities on certain votes may be required by by-laws. And sometimes a balance is sought in administrative positions between lay and religious or, indeed, as is true in several of the largest Orders, lay persons are simply not eligible for the presidency. Some of the above may simply be by informal understanding or tradition rather than by formal legal provision.

Anyone who has read the voluminous literature on the varied governance relationships of SRBs to their colleges knows the almost infinite variety of possibilities extant. In some cases the worries of the college president disappear overnight with the passing from power of a single personality and things improve without structural modification.

**The Tradeoffs**

What seems clear to me, however, upon further reflection of the above is that all mechanical or legal devices to preserve influence by the SRB have tradeoffs that may in larger or smaller degree impede the college in achieving its larger goals. They may also handicap its survival in this most competitive and threatening of all decades in the history of American higher education. A "safe" president in SRB eyes may not necessarily be a good president for the college. A second tier board with veto powers may deter good laymen from accepting trustee appointments or reduce them to apathy. Constant clearance requirements by the President may sap his time, undercut his self-confidence, delay decisions, and expose him to the contempt of less understanding colleagues. "Quotas" arouse the enmity of lay faculty members and sometimes result in reduced quality. (They may also be unjust.) A "safe" theology or philosophy department may also become a stagnant one. Ex-officio positions on the board, particularly key positions, may deny natural leadership for important thrusts such as capital fund campaigns.

And worst of all, a leader, the president, consistently picked from a small universe, the 'family,' increasingly may mean the difference between survival or disaster; good morale or poor morale; excellence or mediocrity. Msgr. John Tracy Ellis, to my knowledge, in enumerating reasons for his perception that Catholic higher education didn't "measure up" has never once mentioned this admittedly key factor in all effective organizations. Perhaps it is superfluous to repeat the Carnegie Commission's understatement on "leadership" that "the college president has more potential for moving the college than most people, probably more potential than any one other person."

However, more recently, the National Opinion Research Center in a survey of 31 Catholic colleges and universities seemed to see a problem in securing good high level administrators. Inbreeding and incestuous personnel practices in the long run must have a negative bottom line for the college despite the periodic emergence of a legendary religious president in almost every Catholic institution. If nothing else, selection of a leader from a narrow field of choice undercuts legitimacy of the president given the infiltration of equalitarian concepts into Catholic institutions. The hierarchical systems of governance inherited by the colleges from the SRBs called for a different type of person in the presidency. Today the consensual or collegial mode of operation may present problems for the religious president "of yore" of which there are only a few notable exceptions left in the Catholic circuit.

Curiously, many SRBs have chosen to ignore for particular reasons of their own the tremendous advantages of a wide search for presidential talent. If nothing else it helps to determine the strengths and weaknesses of their in-house candidates so that an appropriate support structure can be erected to compensate and complement the person selected. Women's religious orders, until recently, did better in this respect than their counterparts. The feminist movement may have reversed this trend. But, with the thinning cushion of SRB financial support for their colleges, presidential quality is more important than ever before in seeking material resources—one of the least attractive features of the position for most leaders. In my experience, it is even worse for the religious president whose education, training, aspirations and role model characteristics by nature of vocation lie in less materialistic pursuits.

### Questioning the Basic Assumptions

Creative mechanical measures as mediative possibilities between the SRBs and their colleges may be at best palliatives that promise short term reassurance for the SRB but possible long term headaches for the college. Perhaps the time is ripe when some radical reassessment of conceptions or assumptions underlying SRB-College relationships is in order. Sacred cows may have to be slaughtered if Catholic colleges are to achieve the excellence of which they are capable and if SRBs are to reach their apostolic goals of serving society in a changed context.

If the SRBs at one time almost single-handedly founded and nourished Catholic colleges, continued improvement of the educational institutions, perhaps even their survival, is today beyond the sole concern of the SRB. Fortunately, the second and third generation Catholic immigrants who would accede to leadership are, in contrast to their forebears, well-educated, cultivated, affluent, competent—and critical. The partnership promised them in the Vatican II era must be reflected in a mutually trusting relationship between SRBs and laity in operations of the college. This is not only a matter of principle and justice but a pragmatic consideration as well. The alternative to first class citizenship as trustees, faculty members, or administrators is a brain drain to public sector and secular private institutions. Tokenism and window dressing are not enough to maintain morale if power is not really shared. Yet, even in colleges that have effected some partnership arrangement there is often private discussion in the House of regaining or assuring "control" while a frequent subject in lay coffee klatches in colleges manned by lay presidents is what young clerics are being groomed to replace the "Boss"?

### What Is Control?

"Control" is really a specious term, however, and may not accurately portray what SRBs really desire. What is really desired is moral influence. And wise presidents want them to exercise this type of influence. However, "control" as discussed above does not equal "influence." One must assume we aim at influencing students. But trustees, the president, the religious superior, and top administrators are often not known to students. The heroes on campus almost invariably are the teachers, campus ministers, low level administrators in direct contact with students, and coaches. It is at this level that SRBs ought to focus their attention and their best personnel if they wish to be most effective in molding human beings—the basic purpose of the college. Questions of power and control turn students off. These are not part of their agenda. But if "control" is put forward as a legitimate goal and if it does not constitute a confusion between means and ends, then surely the degree of control however defined should be exercised in some proportion to the contribution of the SRB to the college, material and spiritual. "Control" and responsibility go hand in hand!

### Conceptions of Ownership

In discussion of SRB-College relations, property rights often are put forward to justify such "control" of the college. While some colleges are legally owned by SRBs and some are separately incorporated there is an almost universal belief by religious that the college founded by their forebears is "our property." Occasionally, less thoughtful remarks also conclude that as owners the SRB may do with their college what they wish.

If this is a legally correct conclusion (and it probably is not), it may be a morally invalid one since it reflects a discredited capitalistic conception of absolute ownership alien to Catholic social thought. Let it not be said that Catholic educators or religious communities are liberal with other people's property rights but conservative with their own. As Fred Crosson of Notre Dame told the ACCU in 1975: "We are not only Catholic colleges, we are *public* Catholic colleges." It would be denigrating and violative of our highest ideals to focus on questions of power, control, property rights, and job security without asking whether each of these is fulfilling the apostolic and social goals properly germane to Catholic institutions. What is done with the property is more important than who controls it.

In a conceptual and moral sense, if not a legal one, ownership or title to property (as John Locke and others point out so well) springs from a mixture of sweat and toil to make it useful (and Catholic social philosophy would add, "socially useful"). Legal considerations aside the present day Catholic college unlike its earlier version is really socially owned by a number of identifiable groups: the SRB, surely; the alumni and donors who support the fund drives; the governments, state and federal, which have made colossal investments in our campuses; the administrators (lay and clerical) who have organized fund raising and husbanded the resources; and the faculty who have subsidized the college over many decades with substandard salaries. (If the religious founders made the early sacrifices, today it is not their latter day successors who are making the sacrifices but the young lay instructors with families whose salaries are below even the national family averages and who lack job security in addition.

How much do they have to say about governance and control?) Rather than reverting to power claims based on ownership it may be more fruitful to ask what the college is supposed to do; whether it is doing it well; and, if not, why not? Msgr. Ellis' and Andrew Greeley's attempt to raise these questions are most appropriate even though their answers may not be wholly satisfactory.

Where does the President come in? These questions are at the heart of the matter, and if they are not being discussed she or he should raise them. Most of the other bread and butter questions properly ought to be addressed within a philosophical context built about questions of purpose.

In his survey of Catholic institutions Stamm concludes that very few Catholic colleges have indicated they do not understand and agree with the *aggiornamento* of Vatican II. Part of this evidence is that by 1977 laypersons comprised 62 percent of all Catholic college trustees in the nation. Moreover, 73 percent of all Boards who admitted laity also had lay chairpersons. This is encouraging but perhaps misleading since many laypersons are handpicked to support existing practices or, as products of an earlier culture, defer to religious colleagues on the Board, frequently justifying it with statements like: "Well, it's their college!"

Stamm also purported to see a return to community services on the part of SRBs along with a desire "to be relieved gradually of the total administration of their colleges." We need more current evidence to this effect since some feel the reverse is true.

Nevertheless, I am optimistic that the sponsorship/partnership approach may be able to confound the critics and withstand the extrapolations. We ought not to be led into the trap of confusing trends with prophecies. The success of the feminist movement and increasing recognition of the role and capacity of the laity may increase the average quality of leadership in the Catholic system. Where there is a shared consensus on the proper and specific goals of the college and shared roles in reaching them the resulting cohesion and high morale within the college will enable it to face adversity with optimism, creativity, and sacrifice.

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# Evaluating Presidential Leadership: A Case Study in Redefining Sponsorship[1]

Martin J. Stamm

The decade immediately following Vatican II marked a period in which laymen and laywomen were included into the corporate governing structures of Roman Catholic affiliated colleges and universities in the United States.[2] The collegiate corporate entity became, in many ways, more distinct legally as an enterprise from the Sponsoring Religious Body (the SRB) which had founded and sponsored the institution.[3] Simultaneously, the institution's management was no longer perceived as a mere extension of the SRB, but rather, it has evolved into a professional endeavor in which laypersons could more fully assist the Church in her many higher educational apostolates.

It has been shown that by 1977, twenty-four percent of all Catholic college and university presidents at institutions with laicized governing boards were not members of the institution's SRB.[4] And of those non-SRB presidents, approximately eighty-six percent were members of the laity.[5] It can be reasonably assumed that since 1977 the population of non-SRB presidents has at least remained constant, if not increased.[6] Nonetheless, the role of the governing board in the selection and retention of the institutional president has become dramatically more important as a consequential development of the changing notion of sponsorship at Catholic higher educational institutions in this country.[7]

The assumption of leadership necessitates managerial and professional accountability. In the case of the college or university president, such accountability for one's actions, for one's successes and one's failures, is often defined by institutional by-laws in cursory terms and further refined by the organization's governing board with whom the president has a complex and intimate relationship. And so, whether the institutional president is a member of the SRB or a layperson, the legal alterations to corporate structures made to accommodate Vatican II and the subsequent laicization phenomenon of the Catholic college presidency brought Roman Catholic higher educational boards of trustees into conformity with their non-Catholic and secular counterparts by elevating the role of the board in presidential selection and retention. By 1977, ninety-eight percent of all independent corporate boards at Roman Catholic colleges and universities in the United States possessed unilateral authority and power to evaluate the institution's chief executive officer, through appointment and hiring mandates.[8]

Traditionally, American higher educational governing boards have considered the president "to serve at the pleasure of the board."[9] Most Catholic college and university boards subscribe to the same philosophy, and informally conduct sporadic reviews. In former times, this philosophical stance—which implies informal evaluation—was deemed appropriate and fair to all concerned, including the president himself or herself. But the complex realities of higher educational leadership in the 1980s demand a critical review of the suitability of informal, ad hoc assessments of presidential performance and leadership.

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[1]The author is indebted to Dr. Ronald S. Stead, Executive Director of the Presidential Search and Assessment Service, for his careful review of an earlier draft of this article and for his helpful comments throughout. Colleagues of the author on the Seton Hill College Board of Trustees likewise provided assistance in refining this text.

[2]This phenomenon is chronicled as part of an overall inquiry into the evolving role of the laity on the governing boards of Roman Catholic higher educational institutions in this country. See Stamm (1979c), which is available from University Microfilms, Inc., of Ann Arbor, Michigan. Specific data on the laicization of governing board membership since 1900 can be found in Stamm (1980).

[3]See Stamm (1981).

[4]Important to remember is that laicized corporate structures represented approximately 93% of all Catholic colleges and universities nationally in 1977. See Stamm (1979a; 1979b; 1979c). Table 1 shows the data on those institutions' presidents in 1977.

[5]Refer to Table 1 in this article; for other data on this topic, see Stamm (1979c).

In contrast, this study (Stamm, 1979c) found that nearly 21% of all Board Chairmen of Catholic colleges and universities were not Catholic in 1977. Nationally, laypersons were slightly more than 73% of all Board Chairmen of all laicized governing boards.

[6]It is known, for example, that there were in 1983 at least three female lay presidents: At Seton Hill College (Penna.), Rosemont College (Penna.), and St. Mary's Dominican College (La.). All three of these institutions, which had responded to the initial survey in 1977, listed SRB presidents as presiding at that time.

[7]See Stamm (1981).

[8]See Stamm (1979c; 1981) for detailed analyses of these trends and the resultant laicization of institutional governing boards. See also Fox (1974) and Roman (1968) for other preliminary discussions of this phenomenon.

Laicization is defined as "the process of including laypersons into a previously all-religious or all-clerical group, organization, or activity." It is *not* to be confused with "secularization" which connotes the dilution or elimination of a religious purpose, mission, or identity.

[9]See Rauh (1969), Corson (1960), Zwingle (1970), Hartnett (1971), and Millett (1976), for example.

**Table 1: Identification of Roman Catholic College and University Presidents at Institutions With Laicized Corporate Governing Boards in 1977**

| Status of Individual College or University President | Gender of President | | Total Number | Percentage of Total National Population |
|---|---|---|---|---|
| | Number of Males | Number of Females | | |
| Member of the Sponsoring Religious Body of the College/University | 43 | 49 | 92 | 76.03% |
| Clergy/Religious Not a Member of the SRB of the College/University | 3 | 1 | 4 | 3.31 |
| Catholic Layperson | 23 | 0 | 23 | 19.01 |
| Layperson Not Catholic | 2 | 0 | 2 | 1.65 |
| TOTAL | 71 | 50 | 121 | 100.00% |

For while a president may continue to serve at the board's pleasure, a formal evaluation process may have significant benefits to the institution, to its governing board, as well as to the president by enhancing the presidency without restricting the flexibility of the board.

**Towards a Formal Evaluation Process**

Presidential evaluation processes have become a major, frequent concern of numerous professional higher educational meetings over the past decade. Increasingly, attention has focused on formalizing and routinizing the evaluative process. In the late 1970s, the Association of Governing Boards of Universities and Colleges (the AGB) launched a major effort to clarify and refine processes for presidential evaluation and assessment. Its various studies, publications, round table discussions, and programmatic offerings on presidential evaluations have broken new ground in this matter and have provided insights for implementation.[10] While overwhelmingly supportive of formal processes, these discussions have cautioned, however, that the extent and nature of any formalized process must be carefully delineated in order to avoid misperceptions by the academic community, the trivializing of input, the losing sight of the overview, and the misplacement of energies by those on the evaluation committee.

More recently, the non-profit consultative agency—the Presidential Search and Assessment Service—has begun providing assistance in presidential evaluations as part of its regular services. The Service (known as the PSAS) is co-sponsored by the AGB and the Association of American Colleges, and the Executive Director of the Association of Catholic Colleges and Universities is currently serving on the Service's Advisory Board.[11] The PSAS can provide any institutional board with valuable guidance in formulating and implementing a presidential assessment.

*Advantages of a Formal Process*

It appears that a formalized evaluation process—*if appropriately conceived and judiciously implemented*—has many positive benefits for the institution and its incumbent administration and governing board. In a carefully designed assessment process, for example, both the governing board and the president are obligated to re-examine the institution's mission, its long- and short-term goals and planning process, and to re-evaluate their own interim successes in meeting mutually understood expectations. Such activity further clarifies for everyone those precise expectations, oftentimes providing needed direct and candid dialogue between the board and the president. Third, an effective process requires both the governing board and the president to reflect upon their respective roles within the total organizational and community setting; it encourages self-examination that otherwise may not be provded during hectic, demanding days of fast and important decision-making. Furthermore, formalized evaluation requires institutional short- and long-term planning for maximum benefit, and an important secondary result of an assessment is the institution's progress in this regard. Fifth, if conducted properly, such an evaluation process should enhance the position of both the president and the governing board within the college community. Additionally, formal assessment processes can provide a continuity within the organization, while the composition of the governing board is constantly changing. Seventh, such a process can enhance change and stimulate institutional innovation, redirection, and improvement. Lastly, improvement of the whole governance structure and enhancement of institutional governance should result.

*Considerations in the Formal Process*

In considering the establishment of a formalized assessment process, six major considerations must be initially made by the governing board. These central items will

[10]For examples of these, please see Munitz (1976), Ingram (1980), Nason (1980), Association of Governing Boards (1983), and Maguire (1983).

[11]The PSAS (Presidential Search and Assessment Service) offers a range of services to institutions in both presidential search and presidential evaluative processes. In certain circumstances, the help of an external consultant like the PSAS may be desirable for any number of reasons. The PSAS is a non-profit organization specializing in these important institutional matters and headquartered within the AAC offices. Additional information can be obtained by contacting: PSAS, 1818 K Street, N.W., Washington, DC 20009 (tel: 202-387-3760).

play a dominant role in formulating the eventual assessment program, for they will establish the purpose, climate, tone, and basic ground rules of the final process:

- Purpose: Is the emphasis of the evaluation to be the hiring/firing of the president or is it to be an internal institutional self-evaluation process, by which in-service improvement of leadership will eventuate?
- Focus: Will the process center solely on the president and his/her performance or will broader institutional issues be explored, e.g., president-board relationship, general administrative competency, overall institutional governance?
- Nature of the Process: Will the process be "open" or "closed;" will the evaluation committee be composed only of board members or will it include other institutional constituencies? Will the final evaluation report be drafted, approved, or read by only board members? What data will be gathered, by whom, and how will this data collection process be handled and implemented?
- Supervision: Will the Board alone direct the process, or is an outside consultant, appraiser, or advisor needed to facilitate the conclusion of the process?
- Confidentiality: How is confidentiality of the entire process to be maintained, and who will be responsible for this?
- Commitment: Is the Board and the institution willing to invest the time, energy, and money for a review of this kind, and if so, how much of each will be required?

When these central questions are answered, the process to be developed becomes clearer, and a governing board is able to construct the process and its guidelines. These central issues formed the basis, for example, upon which Seton Hill College in Greensburg, Pennsylvania, embarked on a process to develop a presidential assessment instrument.

But the precise evaluation format will depend upon many factors, some of which are: (1) Reasons for the evaluation, purpose of the assessment; (2) Frequency and openness of communication between the President and the board before, during, and after the evaluation; (3) Size and complexity of the Board; (4) Overall health of the current institutional governance system; (5) Quality, nature of the initial presidential search and selection process; (6) Seniority of the president; (7) Degree of institutional politicization; (8) Traditional strengths of various constituency involvement in institutional governance; (9) The history of performance evaluation on the particular campus; (10) Time, money, and commitment available for the process; (11) Desire and ability to maintain confidentiality; and (12) Degree of internal expertise within the Board to conduct an evaluation process.[12]

## A Case Study of Seton Hill College: One Formal Framework for Presidential Leadership Evaluation

One Catholic liberal arts college, which had just appointed its first lay president, desired a mechanism to assess on a regular basis its institutional health and quality of leadership. The Board of Trustees at Seton Hill College approved in September of 1978 a plan to develop a policy statement and formal process document for evaluating presidential leadership. A few models at secular institutions already were in existence, but it was a challenge to prepare a document which reflected the special mission and religious environment of the Catholic college community. Seton Hill's Board (which is an independent, unicameral corporate system with fifty percent of its voting members being non-SRB persons), appointed an ad hoc committee of board members representing the variety of backgrounds, expertise, age and gender, and lengths of board service to undertake this task.[13]

The nine-month long developmental process contained six basic stages: (1) review of resource materials and background information compiled by the ad hoc committee; (2) articulation of the fundamental philosophical principles and general guidelines upon which an evaluation process and criteria should be based; (3) the development of a job or position description for the College's chief executive officer;[14] (4) the construction of evaluation criteria and process in compliance with the philosophical principles of the evaluation, the job description, and the institutional mission and environment; (5) consultation with other trustees, the college's president and legal counselor, and resource professionals elsewhere; and (6) presentation of the ad hoc committee's final report and eventual approval by the entire Board.

### *The Process: Philosophical Foundations*

After an initial six-week period of reviewing and discussing the professional literature on presidential evaluation,

[12]See Ingram (1980) and Nason (1980).

[13]In addition to the author who chaired the Ad Hoc Committee, the following members of the Seton Hill College Corporation were involved as members of the Ad Hoc Committee: Mr. Frank Fives; Mr. John D. McGeary; Sr. M. Geraldine Miller,S.C.; Mr. Arthur Pivirotto (then Chairman of the College Corporation); Sr. Mary Agnes Schildkamp, S.C. (who served as Secretary of the Ad Hoc Committee); and Mr. Thomas L. Wentling. Many other members of the Corporation Board provided valuable contributions to the Ad Hoc Committee's work, especially The Most Reverend William G. Connare, D.D., Bishop of the Diocese of Greensburg. Both Ms. Eileen Farrell, President of the College, and Mr. Patrick Costello, Esquire, the College's legal advisor, also provided helpful commentary and advice.

The author is grateful to both Sr. M. Baptista Madden, S.C., Major Superior of the Sisters of Charity, and Mr. John Reese, 1982-83 Chairman of the College Corporation, for their respective permissions to mention the College and the sponsoring congregation by names in this article.

[14]For discussions of general duties of the institutional president, refer to Alden (1978), Gies and Anderson (1977), Henderson (1967; 1971), Herron (1969), Kauffman (1974), Cohen and March (1974), Cole (1976), and Zwingle (1970; 1979).

There was no existent formal position description for the presidency of the College at Seton Hill at the time of this project. Resulting from the Ad Hoc Committee's work was a position description outlining presidential leadership duties in the following areas: (1) liaison with/to the Board of Truetees; (2) Relationship with student body; (3) Supervision of faculty and staff; (4) Relationship with College's alumnae; (5) Financial and budgetary responsibilities; (6) Governmental liaison and participation; (7) Institutional short-term and long-term planning; (8) Recognition of the heritage of the Sisters of Charity; (9) Involvement in the local community; (10) Protection of College assets—whether owned or leased; and (11) Insuring institutional compliance with the law.

the Ad Hoc Committee adopted the following philosophical statement for its evaluation policy statement:

> The evaluation process and criteria must inherently reflect the specialized nature/purposes of Seton Hill College as they define the presidency of this institution. The assessment process is distinctive in nature and purpose, and it is distinguishable from the search/selection process and criteria which were implemented and utilized to find and select the President initially. Furthermore, the Board of Trustees recognizes that the initial selection and the on-going evaluation of the President of the College are among its major and most critical tasks, for that individual—more than any other single member of the College community—influences the daily activity and long-term growth of the institution. With this in mind, the Board recognizes the gravity and importance of its evaluative obligation: It recognizes the need for a thorough, mutually cooperative, constructive, objective and equitable periodic assessment of the leader of the administrative team of the College. Hence, the procedures and processes of the evaluation are as significant as the attainment of the evaluation itself.
>
> The evaluation process must be one whose goal is to promote a mutually constructive result, so that the Board, the President, and the College are thereby strengthened. Important institutional documents (e.g., charter, by-laws, etc.) which define the special mission of Seton Hill College are to be utilized as guidelines in the evaluation process. The process is to be characterized by a cooperative spirit, evident in frequent communication and on-going dialogue between the delegated committee of the Board and the President. The evaluation is to be based upon any or all data deemed necessary by the Board for a complete and adequate assessment. Furthermore, the evaluation process is to be marked by confidentiality throughout regarding all information, data, and deliberations. The evaluation of the President should take place frequently enough to sustain administrative directions, as evident, for example, in long-term and short-term institutional planning as well as the President's annual reports to the Board. Within this overall framework, the Board hopes that regular assessment will be mutually constructive for both the Board and the President of the College.[15]

*The Process: Steps for Implementation*

The final process adopted by Seton Hill is a quadrennial one, beginning after the President has completed two full years in office. During the interim years, the Executive Committee of the Board annually reviews the President's performance in accordance with the President's annual report and the criteria listed in the evaluation guidelines. The Evaluation Committee of the Board is composed of seven members with at least three being non-Executive Committee members (one of whom is designated as Chairman). "There should be equitable representation of both lay and Sister trustees. The Evaluation Committee should reflect the diversity of experience and background represented by Board membership."[16] No Board member may serve on more than two consecutive evaluation committees. An Executive Committee member of the Board serves as Secretary for the Evaluation Committee.

The evaluation process itself consists of ten steps:

(1) All parties (the Evaluation Committee members and the President) are apprised of the process, guidelines, criteria, and relative importance of those items in the process. The Evaluation Committee of the Board is appointed.
(2) The President of the College formulates a self-assessment of the Office of the President and his/her performance.
(3) Upon receipt of the President's report, the Evaluation Committee plans the remaining course of its evaluation, including the identification of data to be obtained and the means to be used in acquiring it.
(4) The Board Committee gathers all necessary data, discusses the leadership with pertinent individuals, and drafts an evaluative statement which is then sent to the President.
(5) The President then composes a response to the Board's evaluation and forwards it to the Evaluation Committee for inclusion in its final report.
(6) The Evaluation Committee meets with the President for a direct discussion of both committee and presidential documents.
(7) The Evaluation Committee considers whether to draft a response statement to the President's comments or to elaborate on its initial draft report.
(8) The Evaluation Committee composes and approves a final report for the Board Executive Committee; a copy is subsequently sent to the President.
(9) The Board's Executive Committee accepts or rejects the Evaluation Committee's final report; an oral summary of the report is then given to full Board at a regular session of the Corporation.
(10) The approved final report becomes part of the Corporation's official documents.

The process begins in September of the specified academic year and is required to be finished by January.

*The Process: Reports by the President and Board Evaluation Committee*

An important element in the Seton Hill process is the President's self-assessment of the Office of the President and his/her performance. The procedural guidelines call for the self evaluation document to contain six basic elements:

(a) a summary of expectations and objectives held by the President at the time of his/her appointment or at the time of his/her previous evaluation, his/her success in meeting these objectives, and commentary/reflection on the degree to which they have changed and the reasons for these changes;
(b) a general review of performance in terms of the formal approved position description of the Office of President;
(c) a profile of achievement regarding the attainment of long-term planning goals;
(d) a progress report on each set of annual short-term objectives since the previous formal evaluation;
(e) a description of major issues confronting the College administration and suggestions for making

[15]See Seton Hill College (1979).
[16]Ibid.

the College more responsive to meeting these issues head-on; and

(f) an outline of objectives for the next years of his/her incumbency which the President hopes the College to accomplish.

The Evaluation Committee's final report to the Board is required to contain seven key elements:

(1) Itemization of the criteria upon which the evaluation was made, a priority ranking of those criteria as determined by the Evaluation Committee, and a statement of the procedures used in the assessment and appraisal process;
(2) Self-assessment submitted by the President to the Evaluation Committee;
(3) The Final Evaluation of the President drafted and approved by the Evaluation Committee;
(4) President's response to the Evaluation Committee's initial assessment;
(5) Statements by the Evaluation Committee in reply to the President's response to item #4 above;
(6) All other documentation utilized in the evaluation process; and
(7) Any recommendations for revision or alteration of the evaluation process or guidelines which a majority of the Evaluation Committee considers advisable.

*The Process: Criteria for Evaluation*

The criteria upon which the evaluation is based are divided into three basic categories: (1) criteria emanating from the official position description for the College's president; (2) criteria derived from the institution's long-term planning process; and (3) criteria derived from annual, short-term goals determined by the President in consultation with the Board's Executive Committee.[17] The five focal criteria upon which the President is to be assessed are stated as follows:

> The President is evaluated on the degree to which he/she has recorded satisfactory success and performance relative to the following criteria:
>
> (1) Preserves and enhances the role of Seton Hill College in the American educational process, as a Catholic College for women, devoted to the liberal studies, and affiliated with the Sisters of Charity of Seton Hill as stated in the mission statement, charter, by-laws, and other significant documents (legal contracts, policy statements, etc.) of the College, approved and implemented by the Board of Trustees;
> (2) Provides leadership to the College and the community which embodies the spirit, ideals, values, and concepts rooted in the Christian tradition, and personifies through word and deed the Christian way of life upon which the College community is predicated;
> (3) Conducts satisfactorily the responsibilities and functions of the College presidency as clarified in the official position description of the Office of President of Seton Hill College.
> (4) Provides necessary leadership, and secures, coordinates, and allocates necessary resources (human, financial, etc.) so that adequate progress is recorded towards the attainment of long-term planning goals in accordance with the determination of presidential responsibilities as specified by the Board of Trustees; and
> (5) Demonstrates satisfactory accomplishment of annual short-term objectives as pre-determined by the Executive Committee of the Board of Trustees and the President of the College.[18]

The official position description contains the elements of presidential responsibility similar to those at secular colleges and universities. In addition, a primary function is listed as assuming responsibility for operating the College in harmony with its history and tradition as a Catholic college, emphasizing the liberal arts and sciences, and giving recognition to its identification with the Sisters of Charity and their special mission and charisma as concretized through the higher educational apostolate at Seton Hill College.

*Evaluation and Revision of the Policy*

There are provisions for revision of the Seton Hill policy statement. As for other major issues mentioned within the by-laws, any changes must be approved by the Executive Committee of the Board, then mailed to all Board members prior to Board consideration, and implemented with majority approval of the full Board.

The College initially implemented this process successfully during the academic year 1979–80. Upon completion of the evaluation, the author interviewed several members of the evaluation committee as well as the college president. It was generally agreed that the procedure was a reasonable, effective vehicle with only procedural concerns involving: (a) concern over the tightness of the timeframe; (b) concern over the evaluation committee's uncertainty about where to draw the line on obtaining necessary data and resource personnel for its deliberations; and (c) concern over the required written detail of the Evaluation Committee's final report to the Board's Executive Committee. Unanimous approval for the beneficial nature of the process itself as well as all other procedural items was given by the President, the Board Executive Committee, the Board Evaluation Committee, and several other board members. The process is being repeated in 1983–84 with similar results, although a revision of the position description of the Presidency may be in the offing.

**Concluding Comments**

In closing, several important realities about contemporary American Catholic post-secondary institutions ought to be reiterated:

• The relationship of the Catholic college president to his/her governing board is becoming more similar to that

[17]It should be noted that arising from the initial evaluation experience by the Evaluation Committee in Fall 1979 came a forceful lobby by members of that committee for a more formal, better organized planning effort by both the Board and the administration at Seton Hill College. This has since been activated with great success and has become an institutional priority for both the Board of Trustees and the College President and her administrative staff.

[18]See Seton Hill College (1979).

relationship experienced by his/her counterpart at non-Catholic higher educational institutions, according to official corporate documents and their implications for presidential accountability and performance;

- Catholic colleges and universities are probably no more advanced than their non-Catholic counterparts in developing formal, periodic, and thorough evaluations of their chief executive officers;
- Presidential evaluations at most Catholic post-secondary institutions are probably perceived as directly and solely related to the continuation or termination of employment, although a formalized and organized process can have significant additional benefits for the College organization which may be even more fruitful and productive to the long-term well-being of the corporation.
- Due to the nature of Catholic higher educational institutions in the United States, and their historical traditions and specialized mission statements emanating from the spirit and aspirations of their sponsoring religious groups, the presidential evaluation process must include criteria and considerations not necessarily appropriate for non-Catholic institutions.
- Development of formal evaluation processes reflect the institution's transition in redefining the nature of SRB sponsorship and the transferral of an appropriate authority and power to the college's governing board.

Certainly, the increased number of lay presidents may assist in hastening the development of formalized institutional plans for evaluation and assessment of presidential leadership, although recent governance and corporate restructuring advancements make such determinations of import to those institutions with SRB presidents as well. With increased attention being given to presidential career patterns, presidential attrition, the quality of collegiate leadership to meet new challenges, and general leadership evaluation in all of American higher education, the model developed at Seton Hill College may not be an isolated example ten years hence. A more detailed national survey of such assessments among Catholic higher educational corporations ought to be planned for the near future, so that the progress made by Catholic institutions can be chronicled, and the successes shared among those cohort corporations.

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# *Scholarship At Catholic Colleges And Universities*

## *Annual Meeting*

*January 24-25, 1984*
*Hyatt Regency*
*Washington, DC*

## Note

The three papers which follow were prepared for ACCU's 1984 Annual Meeting in Washington, D.C. Father James Hennesey's address keynoted the program. It was followed immediately by the presentation of the third Theodore M. Hesburgh Award for outstanding contributions to Catholic higher education to Msgr. John Tracy Ellis of the Catholic University of America. (Previous recipients were Father Hesburgh and Sister Ann Ida Gannon). Monsignor Ellis, an early mentor to Father Hennesey, then offered his response, including "ten commandments" for Catholic college and university presidents. Father Timothy Healy's homily was given at the liturgy on the following day.

# Our Zeal for Excellence: Have We Made A Hospitable Home?

James Hennesey, S.J.

The initial phrase of my title is taken from the sermon preached at the Third Plenary Council of Baltimore by John Lancaster Spalding, Bishop of Peoria. It was just under a century ago, on November 16, 1884.

I deliberately searched out a quotation from Bishop Spalding to keynote this talk, for several reasons. One is that John Lancaster Spalding was still Bishop of Peoria when John Tracy Ellis, this evening's Hesburgh medalist, was born there, in the town of Seneca, many years, of course, after the Baltimore sermon.

A second reason is that Monsignor Ellis has made no secret of his admiration for the Bishop's role as champion of the Catholic Church's vital stake in promoting the intellectual life. Two decades ago, he published a monograph, *John Lancaster Spalding, First Bishop of Peoria, American Educator.* On page two of that monograph appears the commendation spoken of Spalding in 1902 by Cardinal Gibbons of Baltimore, another great prelate with whose name your honoree will always be associated: "The splendid talents with which God has endowed you," the Cardinal said of Spalding, "have been employed in instructing the faithful of your own diocese, but also in enlightening your fellow citizens throughout the land." These are words which may equally be applied to John Tracy Ellis.

Ellis and Spalding. American scholars. American educators.

Two men generations apart. One the scholarly voice of Catholicism in the 19th Century, the other in the twentieth.

Both convinced of the crucial importance for the Catholic Church in the United States of intellectual excellence, and of Catholic education as its proper home.

Both determined—in word and action—to do something about it.

On that November day in 1884, Spalding noted that Catholics had by their deeds vindicated for all reasonable people our patriotism. The breadth and depth of our intellectual contribution however, was for him still an open question.

Like Spalding, Monsignor Ellis has spoken in season and out on the same theme, notably in his famous 1955 essay, but on other occasions without number. It has been a central concern of his life's exhortation to us, an exhortation phrased not only in written and spoken words, but in the example of his own life of dedicated scholarship.

"Zeal for excellence," then, is a phrase suggested by the man we honor.

The second part of my title is a question. "Have We Made A Hospitable Home?" Or, phrasing it another way: If we—you and I—have shared in that "Zeal for Excellence," what have we done about it?

The question is huge enough, and broad enough, that already I can hear the answers clicking off. And I know that in every case they are good answers. We could be here into the wee, small hours if we began the enumeration of all we do to promote good scholarship on our campuses.

I should like for this session to put on hold questions of quantitative growth, whether it be in the increasingly ubiquitous green screens of word processors and computers, or in the bright new buildings like those which, at Notre Dame, will soon release liberal arts faculty into unaccustomed light, and at Boston College free the library's books from their dungeon. That kind of growth is obviously good and necessary and worthy of all praise. I know it is happening on many of your campuses.

I'd like to put on hold, too, consideration of the latest polls, whether by *U.S. News & World Report*—although a tip of the hat is due some of you here for that—or even the increasingly benign sociological studies of Andrew Greeley, while with bated breath we wait to see the next beneficiary of the largess generated by his "modern parables"...

Quantitative support, technological and physical, is enormously important, and so is the funding which makes it possible. But I am speaking to those who know far more about that than I shall ever know. And we all know that it will never be enough.

I remember an incident which happened a dozen years ago, when I was teaching in the Graduate Theological Union at Berkeley. A friend from Fordham was visiting. We walked around the campus of The University of California, and climbed to the top of its landmark signature, Sather Tower. As we looked down at the vast expanse of that magnificent university, he turned to me and asked simply, "What makes us think we can ever compete with this?"

What indeed makes us think that? Of course we cannot.

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If not quantity, the answer must lie in quality. And that brings me to the challenge implied twenty years ago by Richard Hofstadter when he wrote:

> One might have expected Catholicism to add a distinctive leaven to the intellectual dialogue in America, bringing as it did a different sense of the past and of the world, a different awareness of the human condition and of the imperatives of institutions.
>
> In fact, it has done nothing of the kind, for it has failed to develop an intellectual tradition in America or to produce its own class of intellectuals capable either of exercising authority among Catholics or of mediating between the Catholic mind and the secular or Protestant mind. Instead, American Catholicism has devoted itself alternately to denouncing the aspects of American life it could not approve and imitating more acceptable aspects...

Any judgment twenty years old needs considerable modification, and Hofstadter's is no exception. But as I look back over those twenty-odd years—the precise time that I have worked on the Catholic university scene—I still feel the challenge in his words.

Rather than resting in legitimate contemplation of the very real successes we have achieved in scholarly growth; rather than cataloguing the very real external obstacles which so often frustrate that growth, may we look tonight at the *quality* of our commitment to scholarship? More precisely, let us look at the quality of our *institutional* commitment.

There *are* Catholic scholars today. Legions of them, as perhaps there were not twenty years ago. Very many of them exercise intellectual authority among Catholics. They mediate between the Catholic mind and the secular or Protestant mind. But are they peculiarly found on Catholic campuses? Or are they often, and frequently more effectively, found on secular campuses, as presidents and as professors, engaged, because they are and want to be known as Catholics, in constant and fruitful dialogue? Are they engaged, in Catholic centers, in modeling Catholic scholarly life for students?

This is not a call to the barricades, pro or con. Generalizations tell us nothing. They need a minor premise before we can reach an intelligent conclusion.

But all of us know those who, on secular campuses, effectively model Catholic intellectual lives. I have known precisely these kind of people in Berkeley and Chicago, and I know of them at Hanover and Chapel Hill and Cambridge. You know them, too, in many places and shapes and forms.

But what then of our own institutions? What makes us worthwhile? To what are we hospitable? What mood, what attitude do we set institutionally? What is the nature of our efforts to be consciously continuous with, representative of, and identified with a particular ongoing tradition? Does, or should, our scholarship have any special focus? What is there special that we have to offer? Then, what, institutionally, do we do about it?

What is there that is special about our environment, the home of our scholarship? Is it characterized by a conscious anthropology, a conscious cosmology? A particularly nuanced and different sense of the world and of humanity? How, apart from a phrase in the bulletin, is that expressed? What perspective on reality do we bring? How is it infused into our educational enterprise?

I suggest two approaches.

One has to do with questions of attitude. We need to reflect on the primacy of truth in our enterprise, on the seriousness of our quest for truth, and on where, as scholars, we look for truth.

The second approach is more practical: It asks how deliberately we set an environment conducive to scholarship.

First, what *is* our commitment to truth?

Another man who had a profound influence on Monsignor Ellis, and who was in turn profoundly influenced by him, once told him that his 1965 Wimmer lecture, entitled "Commitment to Truth," was his favorite. And then he unleashed a *cri de coeur:* "How essential it is to make the honest mentality prevail over the devious and the timid." That was Paul Hallinan, that very great Bishop, that very busy man who esteemed the scholarly life so much that he managed to complete his doctorate in history from Western Reserve while he was Archbishop of Atlanta.

Truth...we have to look elsewhere, too. I'm sure you remember the statement dredged up a decade ago and published by Michael Gannon in his essay on the intellectual isolation of the American priest, in a volume edited by Monsignor Ellis. The speaker was George Bull, one of my Jesuit brethren. The year was 1938, and the topic was graduate education.

Bull saw as the purpose of the typical graduate school, "To add to the sum of human knowledge." And he saw there a contradiction for the Catholic. "The simple assumption of the Catholic approach to learning," he wrote, "is that wisdom has been achieved by man, and that the humane use of the mind...is contemplation and not research. Research," Father Bull concluded, "cannot be the proper object of a Catholic graduate school, because it is at war with the whole Catholic life of the mind."

Have I set up a straw man, long in reality demolished? Perhaps. I wish I were sure.

I make it a point to read journals and newspapers and books published by those who are the self-proclaimed defenders of the ancient Catholic faith. And I find there heavy traces of the 19th Century, set in ice—what, 20 years ago, Stephen Tonsor called "the defeat of history" in Catholic thought—the acceptance of authority as surrogate for that laboriously searched-out knowledge of the tradition that is the real hallmark of Catholic Christianity. A situation which led even so eminent a scholar as the late Monsignor Hubert Jedin to write that "Tradition *is* the living teaching office of the Church."

With the Second Vatican Council's *Constitution on Divine Revelation*, and with its finest interpreter, Cardinal Josef Ratzinger, I submit that tradition is *not* the magisterium. The magisterium's role is to listen to, to hear, to serve the tradition, "teaching only what has been handed on."

Do you see what our role is there? It is to elucidate, by the hard work of scholarship, what the authentic Catholic

tradition is, and to place the results of our labors at the service of the teaching Church. It is a many-faceted, interdisciplinary role, encompassing biblical studies, historical studies, research in the physical and social sciences, and philosophical analysis.

That was the dream, nearly a century ago, of people like Cardinal Mercier of Louvain. It should be our dream today.

It is wrong, and it is un-Catholic, to think that, because we have a grasp on the truth about God, and about humanity, and about the world, we ought avoid, or look suspiciously on adventures of the mind. We must not, whatever the pressures, fall prey to a Catholic version of what Protestants know so well as the "100% mentality." God gave us minds to be used; not to fear them.

The second broad area I want to address is the environment conducive to scholarship, first in terms of people and then in terms of places.

During the three years I spent as president of the Jesuit School of Theology in Chicago, I was closely associated with the University of Chicago. Two things impressed me about the presidents and deans I met there: (1) they maintained a personal, active role in the ongoing academic life of the University; and (2) when they retired from office, they returned to the classroom. They looked forward to that return—it was to their proper home on the campus.

It is important to manifest visibly, with our bodies, where our priorities lie, what we consider important, in office and afterwards.

Secondly, in his 1955 essay on Catholics and the Intellectual Life, Monsignor Ellis wrote of the need for an intellectually alive *family life* as the seedbed of future scholars. I would like to do a small twist on that, and suggest the need for proper environment on our campuses, if they are to be serious centers for development of scholarship.

I think we ought to operate out of a theory—a theory which is characteristic of the historical Catholic understanding of Christianity—a tradition affirmative of, and appreciative of, the goodness and beauty of God's creation. The Catholic tradition functions in awareness of this, with what theologians call a "sacramental sense," sensitive to the signs in physical, created nature, which point to the world of supernature, to God.

By calling ourselves "Catholic" we lay claim to a tradition in which salvation takes place, and in which we encounter God *in* and *through* this-worldly, created reality—in rites singled out by the Church (and they should be a visible part of the campus environment), but also, in our attention to the signs of God's presence in the graphic and plastic and musical arts. Think how much of the Catholic tradition is found not in books, but in dramatic action, in oil upon canvas, in delicately fashioned marble and in musical sound, in Michelangelo's David, in the rose window of Chartres, in St. Peter's and Notre Dame, in Rouault and Mestrovic, and in Palestrina and Mozart. How much of it shares our campus with us? What *is* important to us? Do we make decisions for beauty? Or for utility?

Moving off-campus, what relationship do we, as institutions or as persons, have with the wider cultural community in our area? With the opera? The fine arts museum? The symphony? Do our names grace their lists of patrons? Do our bodies grace their performances?

Do we call ourselves "Catholic," but leave care of our heritage to others? Or is our concept of "Catholic" such that all this seems quite irrelevant? I hope not.

Finally, there is curriculum, the central area where we can make a hospitable home for excellence, or where we can lose the opportunity. What do we do? What do we teach?

We can come at this from many angles. Monsignor Ellis, over the years, has stressed one: the absurdity of competition among Catholic colleges and universities. We ought to concentrate efforts and concentrate resources. Do we?

We face now new demands: the demands of the current market, with its heavy vocational emphasis; the prosperity of programs in management and business, pre-law and pre-med; the demands of the state, which has learned how to regulate through the pocketbook; and the demand to continue an education that is both adequately liberal and adequately specialized.

For us, there is something more. We want not only excellence, but an excellence that is distinctive. Some characteristics should mark our programs, whether undergraduate, graduate or professional. They come under the rubric of that distinctive leaven we should contribute to the intellectual dialogue in America.

In areas like economics and business, or medicine and law, or genetics, have we come late to realization of the importance of ethical perspectives? Where do scholars go to study business ethics, or medical ethics, or legal ethics? Are we in fact renowned for that emphasis?

Where are the scholarly advocates of human rights, of just economic reforms to be found? Do we deliberately recruit and support them?

In my own field, history, what is the span of the western civilization course? Where does it begin? What does it see as important to explain our civilization? Does it begin with humanist triumph in the renaissance? Or with the enlightenment and French revolution? What does that tell you about the school's anthropology and its cosmology? Its understanding of humanity and world?

I leave it to you to add examples from other fields, and to see what they tell you about policies that have shaped the deliberate choices—choices in personnel and choices in resource allocation—in our institutions.

There is more: the role of theology. What is it? Has it achieved the centrality, has it provided the kind of vision, the kind of sense, of modern Catholic university which might make possible the kind of institution I have been suggesting?

Well, enough. My answer to my friend on top of Sather Tower is that we cannot—none of us—compete with the Californias and the Stanfords, the Chicagos and the Harvards. They overwhelm us with their resources. And too often, they overwhelm us with something else, too. They

overwhelm us with their clear-headedness about their own purpose and ethos. They know what they want to be. They hire people and they allocate resources accordingly. They have a great sense of their relatively brief traditions. And they are single-minded in pursuit of the distinctive brand of excellence they claim as their own.

I suggest that we think on the distinctive brand of excellence we claim as our own, and that we ask how best we can foster it, by what, institutionally, we are; by what we research; and by what we teach.

# The Hesburgh Award—A Response

John Tracy Ellis

My first word must be one of gratitude to the Board of Directors of this Association for the honor they have done me in selecting me for the Hesburgh Award of 1984. I do wish you to know that my appreciation is deep and sincere. How could it be otherwise when an Association of approximately 220 of the nation's leading Catholic institutions of higher learning, speaking through their representatives, thus signal their approval of the contribution I have tried to make over the last half century to the advancement of the Church's intellectual mission in the United States? Moreover, my appreciation is enhanced by the distinguished name that is attached to this award. Twenty-seven years ago Father Hesburgh, as I have reason to believe, was mainly responsible for the honorary degree that I received from the University of Notre Dame, and when in 1978 I was the recipient of the same university's Laetare Medal, I suspect it was largely due to his initiative. Several months ago my friend John S. Cummins, Bishop of Oakland, told me he had dined with Pope John Paul II at the Vatican on October 21, and he stated that during the dinner conversation the pontiff remarked, "Father Hesburgh is one of the great international leaders of the Church today." He is, indeed, and that in a variety of roles quite beyond that of Catholic higher education where he is *facile princeps* in the eyes of Catholics and non-Catholics alike. Let this introduction to my response be terminated with the simple statement to this Association, "I thank you from my heart."

Your Executive Director, Sister Alice Gallin, ever so gently and ever so tactfully suggested that this response be brief. I promised her it would be so, and I must honor that promise out of respect for Sister Alice and, too, out of respect for my esteemed friend, Father Hennesey, whose learned discourse stands in need of no peroration from me. Permit me to frame my response in the form of a letter to a seminary classmate who wrote to ask what advice I might have for him in the office of college president to which he had been appointed. That beloved friend, the only Canadian among the nineteen of Washington's Suppician Seminary's class of 1938, died last autumn and the college named does not exist. Nonetheless, I trust this imaginary situation will serve as a suitable medium through which I may express a few long cherished ideas about the milieu in and by which your Association operates in this late twentieth century. The letter reads as follows:

The Reverend George L. Kane
President
College of Saint John

My dear George,

Your letter asking if I might have any counsel to offer in your new position came some days ago. I have tried to take the matter seriously, for the responsibility you have assumed is a grave one. It will affect for weal or for woe your faculty, students, and administrative staff in the mysterious ways by which personal influence shapes and colors the lives of those with whom we are closely associated. I shall say nothing about strictly academic matters such as the enduring obligation of a Catholic college or university president to strive for excellence, the highest possible intellectual achievement in every department, and the encouragement you should lend to every faculty member to be not only a first rate teacher but, too, insofar as that is possible, a productive scholar who by his or her research expands the horizons of their special discipline. I will say no more on that head, for you have heard that often. Let me terminate the point with a paraphrase of the oft-quoted axiom on liberty, attributed to Wendell Phillips, "Eternal vigilance is the price of intellectual distinction." You can never afford, therefore, to let that high goal fade from view.

Even though my life has not been led in the realm of educational administration, I am conscious of the unrelenting pressure brought to bear on presidents and deans by reason of the flow of paper to their desks. I wish, therefore, to save your time from having to read a lengthy and exhaustive reply to your inquiry. For that reason, I have chosen to set down my ideas in the form of ten commandments, so to speak, which, in my judgment, every president of a Catholic college or university will ignore to his or her peril. Let me, then, list the "commandments" without any heed as to their priority or significance.

1. Define clearly the Catholic identity of your institution, and do not yield to the current belief of some Catholic educators that academic progress is to be reckoned by an imitation of secular aims. The present age stands in

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desperate need of a revived moral sense that will recapture the American ideals that once informed the nation's purpose. Here your college has a role to play, yes, more than a role, a moral obligation, if it is to be true to its name. And this obligation can be fulfilled without the slightest mitigation of the scholarship and objectivity for which every teacher worthy of his or her high calling must strive. In that regard, be on the alert lest your college should travel too far down the road envisioned by Nathan Glazer, the Harvard sociologist, in his appraisal of the 1960s when he said:

> Sadly, a distinctive Catholic culture also seemed rapidly to evaporate... Catholic colleges became less and less distinctive, and less and less religious; Catholic public opinion became more and more similar to the opinion of other Americans of the same class and education.[1]

The Glazer statement, it need hardly be emphasized, contains a danger signal for the believing Catholic.

2. Develop a "mission statement" that implements your institution's commitment to its declared identity and the values it projects. And at frequent intervals reaffirm that statement for faculty and students, lest it suffer the fate of all too many such statements by becoming hollow rhetoric to adorn the colege catalogue.

3. Place a supremely high premium on the value of work, and that hard work for every member of your academic community. In the pursuit of what so many today designate as "fun," the imperative of strenuous work that helped to make this nation great has become enfeebled. Make the concept real once again on your campus by living out the opening sentence of Pope John Paul II's encyclical, *Laborem Exercens*, of September, 1981, when he said:

> Through work man must earn his daily bread and contribute to the continual advance of science and technology and, above all, to elevating unceasingly the cultural and moral level of the society within which he lives in community with those who belong to the same family.[2]

4. Take seriously the obligation of colleges and universities to develop leaders. That obligation is of paramount importance in the 1980s, perhaps even more so than when John Ireland, Archbishop of Saint Paul, stated in his sermon commemorating the golden jubilee of the University of Notre Dame on June 11, 1895. He then declared:

> Whence will come Catholics fit to be models and leaders? I answer, from Catholic colleges and universities. If they do not produce such Catholics, and in large numbers, our Catholic colleges and universities will have failed in their work.[3]

5. Wage unremitting warfare on the reasoning that egalitarianism is an acceptable principle in every aspect and circumstance of human endeavor, while at the same time stoutly support the sound judgment of equality in legal rights. In brief, do not permit "elitism" to become a curse word among you, for it is from a cultivation of an intellectual elite that leadership is most frequently born. Ponder the words of one of the most striking exemplars of that approach by reading now and then Cardinal Newman's defense of an intellectual elite. He stated:

> I say that a cultivated intellect, because it is a good in itself, brings with it a power and a grace to every work and occupation which it undertakes, and enables us to be more useful, and to a greater number. There is a duty we owe to human society as such, to the state to which we belong, to the sphere in which we move, to the individuals towards whom we are variously related, and whom we successively encounter in life..."[4]

6. Determine resolutely to continue to read lest you find yourself in that company of "illiterate bureaucrats" who excuse themselves from informing and expanding their minds on the score of not having the time. Some years ago I asked Archbishop Jean Jadot, former Apostolic Delegate to the United States, how he managed to read so much, to which I received the forthright reply, "I make the time." If one in his position can do it, so can you. And in so doing you could not, in my judgment, improve on the process of rereading the old, for example, the superb new edition of Newman's *The Idea of a University* by Ian T. Ker, while at the same time keeping abreast of the contemporary scene by such a book as Diane Ravitch's *The Troubled Crusade. American Education, 1945–1980.*[5]

7. Seek to cultivate in your community a universal viewpoint. You and the majority of your faculty and student body belong to the most universal Church in the world. Let that spirit inform your attitude toward the Third World as well as toward the social and economic ills and needs of the United States. In a word, strive to be truly "catholic" in outlook. In that way you will strike down the deplorable provincialism that prevails in many Catholic institutions that seem willing to sacrifice true quality education in order to serve a constricted goal that locks them within their own institutional perspective.

8. In my judgment few aspects of the contemporary scene are more menacing to the cause of superior teaching and learning than the national craze for innovation. I subscribe with all my heart to Newman's familiar words, "In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often."[6] But Newman would be the first to insist that to espouse change for change's sake is a dangerous action, the

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[1]Nathan Glazer, "Towards a New Concordat?" *This World*, No. 2 (Summer, 1982), 109.

[2]Claudia Carlen, I.H.M. (Ed.), *The Papal Encyclicals, 1958–1981*. Wilmington, North Carolina: Consortium Books. 1981. V, 299.

[3]John Ireland, "The Catholic Church and Liberal Education," *The Church and Modern Society*. Saint Paul: Pioneer Press. 1905. I, 252–253. It is worthy of note that President John F. Kennedy in the address he was scheduled to deliver at Dallas on November 22, 1963, stated *inter alia*: "Leadership and Learning are indispensable to each other." Robert L. Polley (Ed.), *America The Beautiful in the Words of John F. Kennedy*. Elm Grove, Wisconsin, 1964. p. 50.

[4]John Henry Newman, *The Idea of a University*. Edited with introduction and notes by Ian T. Ker. Oxford: At the Clarendon Press, 1976. p. 146.

[5]Diane Ravitch, *The Troubled Crusade. American Education, 1945–1980*. New York: Basic Books, Inc, 1983.

[6]John Henry Newman, *An Essay in the Development of Christian Doctrine*. New York: Doubleday and Company, 1960. p. 63.

pathetic consequences of which have recently been spelled out by Allen J. Matusow in his book, *The Unraveling of America. A History of Liberalism in the 1960s.* (New York: Harper & Row, 1983). Therein the ravages of the hippies, the Yippies, SDS, the Black Panthers, the Weathermen *et al.*, are described with almost frightening detail. Much of the damage done to higher education by the revolutionary tactics of the years after 1965 was due, to be sure, to more than the mania for innovation. It was due to the peer pressure that *in se* can be extremely helpful, and, surely, every thoughtful mind will agree that genuine creativity should be encouraged and never stifled. The wise college or university president will understand the difference and endeavor to promote the latter while he or she exercises enlightened leadership in making certain that the former does not get out of hand.

9. Insist on the cultivation of the real in your midst. The present disarray in society has driven many to an unhealthy indulgence in fantasy and to the world of make-believe that so frequently ends in disillusionment, cynicism, and ultimate despair. One of the most sobering facts of contemporary society is that suicide has become—after accidents—the highest killer of the young. A sense of the real, the ability to face the inevitable occurrence of the unpleasant in life, must be recaptured if the young are to find a durable peace of mind. As Cardinal Basil Hume, Archbishop of Westminster, remarked in a Christmas message some weeks ago:

> The lovely and encouraging things about God revealed to us in and by our Lord are not the whole of the revelation. There are stern lessons too, and warnings. We must see the whole, not just the parts that please.[7]

10. Permit me to end as I began on a moral note. Your Harvard training will serve you well in your new post, as will all your other academic experiences. Yet the most superlative intellectual training cannot substitute for the spiritual and moral foundation on which to build a life that will yield inner peace and lasting benefit to those we serve. Less than two months ago the world was given a striking instance of what I have in mind when on December 10, 1983, there was conferred on Lech Walesa the Nobel Peace Prize. On that occasion Egil Aarik, chairman of the Norwegian Nobel Committee, stated:

> The electrician from Gdansk, the carpenter's son from the Vistula valley, has managed to lift the banner of freedom and humanity so high that the whole world can once again see it. The power of his belief and vision is unweakened. He stands as an inspiration and a shining example to all those who, under different conditions, fight for freedom and humanity.
>
> He is a victor in the eyes of the ordinary worker or farm laborer; he is a victor in the eyes of the people and their church.[8]

At first sight it must seem odd that in the present context I should cite one who would be quick to declare that his life has been lived far from anything resembling academia. Yet has he not something to teach you and me? We academicians are not especially noted for our humility. Will not the Lech Walesas of our time help us to focus our vision less upon ourselves and upon our real or imagined achievements? Will it not serve to direct our gaze toward those values that rise above the pursuit of worldly ambition, wealth, and social prestige? In fine, Lech Walesa offers, it seems to me, a strong incentive to our kind not to take ourselves too seriously. True, that induces a humbling thought, but unless I am badly mistaken we academicians can profit from a measure of that virtue.

So much for the "ten commandments." My sincere congratulations to you, George, and may the time ahead be one of marked progress as the College of Saint John moves toward the century's close under your guiding hand. And when the hour arrives for you to step down may your conscience sustain you in all that you will have done. May you be able to echo the words of Newman as he reflected on his rectorship of the Catholic University of Ireland when the great Oratorian told a friend:

> When I am gone, something may come of what I have done at Dublin. And, since I hope I did what I did, not for the sake of man, not for the sake of the Irish Hierarchy, not even for the Pope's praise, but for the sake of God's Church and God's glory, I have nothing to regret, and nothing to desire, different from what is.[9]

Faithfully,

John Tracy Ellis
Professorial Lecturer in Church History
The Catholic University of America

[7]Cardinal Basil Hume, "Incarnation," *The Tablet* (London), 237 (December 24/31, 1983), 1250. This is an excerpt from the Cardinal's new book, *To Be A Pilgrim*, London: Saint Paul Publications, 1984.

[8]*New York Times*, Sunday, December 11, 1983, p. 7.

[9]John Henry Newman to Robert Ornsby, Birmingham, December 15, 1859, Charles Stephen Dessain (Ed.), *The Letters and Diaries of John Newman*. London: Thomas Nelson and Sons, Ltd. 1969. XIX, 254.

# Homily

Timothy S. Healy, S.J.

The Gospel for today's Mass (Mark 16, 15–18) is something of a poser. Few of us have known much of exorcism, the gift of tongues, snake handling or faith healing. It seems somewhat cute to read the Gospel in terms of our teaching: For instance, that we exorcise the demons of confusion, that we speak new languages with each generation's slang, that we handle serpent administrators, that we have all survived the deadly poison of a graduate degree, or that we heal the sickness of ignorance. All these are true, but farther from the text of Saint Mark than even the most liberal medieval tropologist would have allowed.

I would like to take the haunting phrase in the Acts of the Apostles where the Lord says of Saul that he is "the instrument I have chosen." The chosen instruments I want to speak about are ourselves and our Catholic colleges and universities.

These instruments are important; over 200 colleges and universities with some 500,000 students and 30,000 faculty members. If we rejoice in all that these schools have done, we still cannot boast. We are the proud heirs of 200 years of care and love that have gone into every brick and every stone on the campuses we inhabit. We can, however, boast that we have kept faith with those who went before us. We have managed, where so many other kinds of colleges have failed, to keep alive the Catholic vision which begot us and the tradition of faith which fed it. That alone makes us different. We have recreated for the Church in this new world a form of her life that she gave up in Europe at the Council of Trent when she abandoned the university in favor of the seminary.

The Church herself seems at times not to understand or much care about what we have done. Some of the canons in the new Code of Canon Law show this with painful clarity. Our accomplishment is greeted with responses that are juridical, irrelevant, and deeply ignorant of the reality of Catholic higher education in these United States. All of us must strive, either directly or through the Bishops, to explain what our apostolate means for the Church. That we have not done so is evident. We have some excuse, since if recent history is any guide, the job has to be redone with each changing of the guard.

Let's face the Romans' suspicions head on. Are all of us so deeply involved in defending the secular reality of the schools we run, in meeting the secular demands of state and federal governments, in staying even with our secular competitors, that at times we forget how instinct with grace, how deeply religious our colleges and universities are? We really do not sacrifice orthodoxy to conformity, the faith to our works, or our tradition to the competing demands of the marketplace. If faith and charity and hope are the hallmarks of the Christian in the modern world, how well do our institutions, our instruments, stand up? I think the answer has to be very well indeed.

When the Church talks of faith, she means a great deal more than faith in God the Father, God the Son, and God the Holy Spirit, despite her formula for burial. Any college or university is an act of faith in that "image and likeness of God" with which we used to begin our catechism. If the image of God which we bear and the likeness which is our glory mean anything at all, they are to be found in the contemplative intelligence and the freedom of mind and soul. To these goals, our working days are given.

The subjects we teach are the stuff of creation. It is, of course, possible to teach them because they are intricate and fascinating; our secular colleagues do so. It is also possible to teach them because they reveal the beauty of the Creator; that is why we do it. Every day of our lives is filled with faith in the power of grace to stand up to the overweaning of human intelligence, in the draw of God to put down the arrogance of human freedom.

Finally, we can look to faith as a product. Every study shows us that the graduates of Catholic colleges and universities stay with the Church. They may try to change her, and loving her is no bar to criticism. But more than any other single group in American Catholicism the men and women of our colleges keep the faith.

When I was a puppy Jesuit, we used to sing the lovely hymn *Ubi Caritas Et Amor, Ibi Deus Est*. How stands our charity? Of all the trades of men, teaching probably costs the most. We must lead the young through our own minds. The young are not always delicate, careful, or even polite. But the telling of the truth, which is our trade, even when the truth be hurtful and hard, is charity, the charity of the mind. We work no miracles we teachers, perhaps most of us fork no lightning, but when the dark comes upon us, it surely must count for something that we have trekked through our minds and hearts thousands of young people so that they might grow in wisdom and in

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grace. See how these older Christians love these younger ones can still, thank God, be said of us.

However much our works possess charity and faith, when we come to the third great theological virtue, hope, we are on home ground. Human life is sacred because it is a gift of God. Young life is doubly so, because it folds within itself the long promise of God's grace. We join with the young in Whitehead's lively vision, to reshape the society in which we live. It doesn't take much imagination to move from Whitehead's remaking of civil society to the equal truth that we reshape the Church. We who teach reach into the future in ways we cannot explain, and create forms we will never see. For this reason, our teaching roots us squarely in hope. I am not talking about facile optimism, but about the real virtue of hope which can stand disappointment, pain, and failure. To teach the young speaks our act of hope that the future is worth living, and that it will be filled with God; puts our lives behind our hope that God will not abandon His creation to the powers of darkness. We are the instruments God uses to reach into a future that our very reaching proclaims will be His.

All three theological virtues bear other names in the secular canon. The telling of truth is a virtue for time as well as for eternity. All our charity can be factored down to kindness. But hope, hope is different. We strive as Catholics to transmute man's kindness into love, man's truth into faith. But in this our sad century, hope may be ours alone. Of all the graces we offer those outside the faith who work as we do in education, the virtue of hope is the greatest. In the universe of America's colleges and universities these instruments, our houses, echo as their great gift the words of the poet exile, Crashaw:

> Hope is our heavenly huntress and her chase
> The God of nature in the field of grace.

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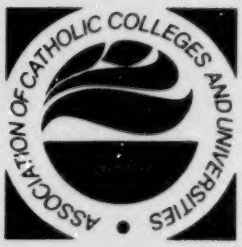


*Current Issues in Catholic Higher Education* is a publication of the Association of Catholic Colleges and Universities. It contains original articles and reprints of articles of interest to colleagues in Catholic higher education. Editor: Sr. Alice Gallin, OSU. Managing Editor: David M. Johnson. Editorial offices: ACCU, Suite 650, One Dupont Circle, Washington, DC 20036. Additional copies $5.00 each (1-9 copies); ten or more copies $4.50 each; prepaid.